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ANNUAL SURVEY OF THE MISSIONS OF THE BOARD.

ANOTHER year has passed, and again, as on each previous year since the fearful struggle with high handed rebellion commenced in our land, the friends of the American Board have occasion very gratefully to recognize the good hand of God, in leading Christians so far to appreciate the claims and necessities of the missionary work, and so liberally to respond to calls which have been made, as to prevent serious financial embarrassment. In 1861, at the close of its financial year, the Board was nearly \$28,000 in debt. Now, after three years of continuous and enormously expensive war, with the expense of all missionary operations abroad constantly increasing, it has closed its year with a small balance in the Treasury! Never before were calls upon the benevolent in our country for varied efforts at home, so numerous and urgent, and never were they met before with such abounding liberality of contributions. And at the same time, the supporters of the Board—not a few wealthy persons only, but over our whole land—have given as never before for the support of its operations. Many other benevolent societies have had like experience; and do we not find in this one of the most cheering signs of the times,—an indication that the Lord will not forsake his churches in this land, nor give over the nation with which these churches are connected to destruction; but, rather, will purify it in the furnace of affliction, and bring it forth as gold tried in the fire, prepared for a higher and a better work among the nations of the earth? True, the missions have not been reinforced and strengthened as, under different circumstances, many of them should have been. True, the pressure upon them has sometimes been severe; for it has been felt that rigid economy in all expenses, at home and abroad, must be practiced. But missions have not been broken up; laborers have not been recalled, or detained at home, because they could not be supported; and an oppressive debt, so much

feared, has not been contracted. "The Lord hath done great things for us, whereof we are glad."

During the year under review, only two ordained missionaries—Mr. Bonney, of Canton, and Mr. Goss, of Central Turkey—and three female laborers—Mrs. Barker, of Khokar, Mrs. Jessup, of Syria, and Miss Fiske, of the Nestorian mission, are known to have been removed by death. Mrs. Ball, of Western Turkey, died in this country, in December, 1863. A considerable number—thirteen males, and eleven females—have come from fields abroad to the United States, mostly in pursuit of health, and with the expectation of again returning to their work. The number of new laborers sent out is very small. Mr. and Mrs. Giles, and Mrs. Ball, to Western Turkey, Miss Pond to Central Turkey, and Mrs. Pond, who has joined the Dakota mission, are all since the last annual survey; though Mr. and Mrs. Chapin, new laborers for the Mahratta field, mentioned then as on the way, were delayed, and did not sail until January of the year now reviewed. Six missionaries and six female assistants, after necessary visits to their native land, have again left within the year, for their foreign fields. The Board, therefore, has now fewer American laborers abroad than it had a year ago; and the whole number of native helpers is but three more than it was then, though there are five more native pastors, and eighteen more in the class of preachers and catechists.

In most of the mission fields, perhaps, the condition of the work—the joys and the trials, the successes and reverses, and hopes deferred—have been much as usual. In connection with some stations, in Micronesia, Western Asia, Africa, China and India, there has been much to cheer; while at other places, and in other aspects of the case, as of late at Constantinople, apparently adverse events have called the missionaries abroad,—as at home, by other events, Christians have been so loudly called,—to the exercise of confiding trust in Him who can bring good out of evil, and cause the wrath of man to praise him.

#### AFRICA.

##### GABOON MISSION.

(Cape Palmas in 1834. Removed to the Gaboon, 1842.)

**BARAKA.**—William Walker, Ira M. Preston, Albert Bushnell, *Missionaries*; Mrs. Catharine H. Walker, Mrs. Jane E. Preston, Mrs. Lucinda J. Bushnell.—Two native helpers.

**NENGENGE.**—One native catechist.

*In this country.*—Epaminondas J. Pierce, *Missionary*; Miss Helen W. Green.

The health of Miss Green, sent out to teach the school for girls, failed soon after her arrival, and she has been obliged to return to her native land. The Sabbath and weekly meetings at Baraka are well sustained, and some of the church members perform evangelizing labors in the neighboring plantations.

Nine persons were received into the church by profession, in 1863, and at the close of the year there were forty-five members in good standing. Some have been added since. In most cases, the evidence of piety in the church members is good, and some who have been removed during the year by death had been eminently faithful Christians. There are between twenty and thirty pupils in the girls' school, and from thirty to forty in that for boys. Some printing has been done by Mr. Preston. Of the three missionaries on the ground at the Gaboon, one has been connected with the mission twenty-two years, one twenty, and one sixteen.

## ZULU. (1835.)

UMZUMBI.—Elijah Robbins, *Missionary*; Mrs. Addie B. Robbins.

UMTUALUMI.—Hyman A. Wilder, *Missionary*; Mrs. Abby T. Wilder.

IFAPA.—Seth B. Stone, *Missionary*; Mrs. Catharine B. Stone.

AMAHLONGWA.—Stephen C. Pixley, *Missionary*; Mrs. Louisa Pixley.

IFUMI.—Henry M. Bridgman, *Missionary*; Mrs. Laura B. Bridgman.

AMANZIMTOTE.—David Rood, *Missionary*; Mrs. Alzina V. Rood.

ITAFAMARI.—(Vacant).

INANDA.—Daniel Lindley, *Missionary*; Mrs. Lucy A. Lindley.

UMSUNDUZI.—William Mellen, *Missionary*; Mrs. Laurana W. Mellen.

ESIDUMBINI.—Josiah Tyler, *Missionary*; Mrs. Susan W. Tyler.

UMVOTI.—Aldin Grout, Charles H. Lloyd, *Missionaries*; Mrs. Charlotte B. Grout, Mrs. Katharine C. Lloyd.

MAPUMULO.—Andrew Abraham, *Missionary*; Mrs. Sarah L. Abraham.

In this country.—Silas McKinney, William Ireland, *Missionaries*; Mrs. R. Orlana Ireland.

With the exception of Mr. Lloyd, the missionaries in this field have enjoyed such a measure of health that they have performed, during the year, more than the usual amount of labor, and feel much encouraged in their work. Twenty-five hopeful converts were received into Christian fellowship; the ten churches now contain two hundred and twenty-nine members, and the signs of vitality in these churches are deemed as satisfactory as among those in civilized countries. It is a note-worthy fact, that at Umvoti, out of an average congregation of two hundred and fifty, about one hundred and fifty usually attend the monthly concert for prayer. The progress in civilization, and in the acquisition of property, is very unusual for such a people; but the culture of the sugar-cane leads to the erection of distilleries, and to intemperance, which is the great danger at present. The Native Missionary Society raised, within the year, £100, and employs two men as missionaries. The people are beginning to take much interest in the education of their children, and to assume the expense of it. Suitable teachers are wanted, and meas-

ures are in contemplation for a normal school for males, if not one also for females.

## EUROPE.

## GREECE. (1829.)

ATHENS.—Jonas King, D. D., *Missionary*; Mrs. Anna A. King.

Dr. King, after an absence of thirty-six years in Greece, is now on a visit to this country. He left Athens on the 1st of July. During the greater part of the year preceding, he had been able to preach in Greek every Lord's day. The attendance on the service was good, and there was much earnest and apparently solemn attention. There can be no reasonable doubt that the religious mind of Greece is making progress in the right direction.

## EUROPEAN TURKEY AND WESTERN ASIA.

## WESTERN TURKEY. (1826.)

CONSTANTINOPLE.—William Goodell, D. D., Elias Riggs, D. D., Edwin E. Bliss, Tullman C. Trowbridge, George F. Herrick, George Washburn, *Missionaries*; Mrs. Abigail P. Goodell, Mrs. Martha J. Riggs, Mrs. Isabella H. Bliss, Mrs. Margaret Trowbridge, Mrs. Helen M. Herrick, Mrs. Henrietta Washburn.—Two ordained ministers, one licensed preacher, three teachers, and five other helpers.

SMYRNA.—Daniel Ladd, Henry J. Van Lennep, D. D., *Missionaries*; Mrs. Charlotte H. Ladd, Mrs. Emily Van Lennep.—One helper.

BROOSA.—Joseph K. Greene, *Missionary*; Mrs. Elizabeth A. Greene.—One ordained minister, one teacher, and one other helper.

NICOMEDIA.—Justin W. Parsons, *Missionary*; Mrs. Catharine Parsons.—One licensed preacher, three teachers, and one other helper.

MARSOVAN.—Julius Y. Leonard, E. M. Dodd, John F. Smith, *Missionaries*; Mrs. Amelia A. Leonard, Mrs. Lydia B. Dodd, Mrs. Lizzie Smith, Miss Maria A. West, Miss Eliza Fritcher.—One licensed preacher and one teacher.

CEESAREA.—Wilson A. Farnsworth, *Missionary*; Mrs. Caroline E. Farnsworth.—One licensed preacher, three teachers, and two other helpers.

SIVAS.—Oliver W. Winchester, William W. Livingston, *Missionaries*; Henry S. West, M. D., *Missionary Physician*; Mrs. Janette L. Winchester, Mrs. Martha E. Livingston, Mrs. Lottie M. West.—One licensed preacher, and two teachers.

ADRIANOPLE.—One teacher.

ESKI ZAGRA.—Theodore L. Byington, *Missionary*; Mrs. Margaret E. Byington, Miss Mary E. Reynolds.—One teacher.

PHILIPPOPOLIS.—James F. Clarke, Henry G. Haskell, *Missionaries*; Mrs. Isabella G. Clarke, Mrs. Margaret B. Haskell.

SOPHIA.—Charles F. Morse, *Missionary*; Mrs. Eliza D. Morse.

*On their way to the mission.*—W. H. Giles, Jasper N. Ball, *Missionaries*; Mrs. Elizabeth F. Giles, Mrs. Martha Ann Ball.

Dr. Wood, one of the Corresponding Secretaries of the Board, and formerly a missionary in Western Turkey, closed a sojourn there of fifteen months on the 6th of June, his home having been at Constantinople. The communications of the missionaries make grateful mention of the aid thus afforded them, and of advantages experienced and anticipated from his visit. Mr. and Mrs. Edwin E. Bliss have returned to the mission, and Mr. and Mrs. Giles, new laborers, sailed from New York, September 10, and are to be stationed at Cesarea. Mr. and Mrs. Ball sailed on the 26th of November. Mr. and Mrs. Peabody have been obliged to retire from the missionary work. Forty-seven have been added to the 19 churches in this field, which now number 512 members. There are 7 native pastors, and 18 licensed preachers. The whole number of native helpers is 73. The number of pupils in the schools is 1,098. The printing during the year amounted to 5,115,000 pages, in five languages, and more than nine thousand copies of the Scriptures were distributed. Since 1840, 161,000 copies of the Scriptures, in eight languages and dialects, have been prepared and printed under the supervision of the missionaries. There is progress in all departments of the work; but in the Turkish department, now, a reactionary movement on the part of the Government creates some embarrassment. There are also eddies in the current of religious progress among the Armenians. What the churches and the native ministry need, is a baptism of the Holy Spirit, and a higher tone of self-consecration. The Bulgarian field is perhaps as promising as should be expected.

#### CENTRAL TURKEY. (1847.)

*AINTAB.*—Benjamin Schneider, D. D., *Missionary*; Mrs. Susan M. Schneider, Miss Myra A. Proctor.—Two native pastors, two preachers, and eight teachers.

*MARASH.*—Andrew T. Pratt, M. D., *Mission-*

*ary*; Mrs. Sarah F. Pratt.—One preacher, six teachers and one helper.

*OORFA.*—George B. Nutting, *Missionary*; David H. Nutting, M. D., *Missionary Physician*; Mrs. Susan A. Nutting, Mrs. Mary E. Nutting.—Two native preachers, and two teachers.

*ALEPPO.*—One native pastor, and one teacher.

*ANTIOCH.*—Homer B. Morgan, *Missionary*; Mrs. Susan H. Morgan, Mrs. Josephine L. Coffing.—One native pastor, and one teacher.

*ADANA.*—Giles F. Montgomery, *Missionary*; Mrs. Emily K. Montgomery.—One native pastor, and two teachers.

*In this country.*—George H. White, Alvan B. Goodale, M. D., *Missionaries*; Mrs. Joanna F. White, Mrs. Mary E. Goodale.

This mission has been deeply afflicted by the death of Mr. Goss, on the 28th of August. Dr. and Mrs. Goodale, on account of failing health, have been constrained to return on a visit to the United States. Dr. Nutting has been transferred to this from the Eastern Turkey mission, and Mrs. Schneider has returned to the field.

The year has been one of general progress, though there has been painful experience in connection with some of the churches. At Oorfa a precious work of the Spirit has been enjoyed. The number of churches is fourteen, eight of which now have native pastors. The aggregate membership is about 1,000. The additions, as far as reported, were 59 in 1863. The average number of hearers, at twenty-six stated places of worship on the Sabbath, cannot be less than about 4,000. The common schools, not fully reported, are at least as numerous, and contain as many pupils as when, a year ago, they were stated to be 48, embracing 1,893 scholars. The Home Missionary Societies, at Aintab and Marash, are still efficient, and at other stations there is pleasing progress in the support of religious and educational institutions.

#### EASTERN TURKEY.

(1835, at Trebizond.)

*MOSUL.*—One native preacher, and two teachers.

*DIARBEKIR.*—One native pastor, three teachers, and one other helper.

*MARDIN.*—W. F. Williams, *Missionary*; Mrs. Williams.—One native preacher, and one teacher.

*BITLIS.*—George C. Knapp, Lyssander T. Burbank, *Missionaries*; Mrs. Alzina M. Knapp, Mrs.

Sarah S. Burbank.—One native preacher, one teacher, and two helpers.

ERZROOM.—George A. Pollard, Moses P. Parmelee, *Missionaries*; Mrs. Mary Helen Pollard, Mrs. Nellie A. Parmelee.—One native preacher, two teachers, and one helper.

ARABKIR.—Sanford Richardson, *Missionary*; Mrs. Rhoda Ann Richardson.—Two native preachers, and two teachers.

KHARPOOT.—Orson P. Allen, Crosby H. Wheeler, Herman N. Barnum, *Missionaries*; Mrs. Caroline E. Allen, Mrs. Susan A. Wheeler, Mrs. Mary E. Barnum, Miss Clara C. Pond.—One native pastor, five teachers, and two helpers.

In this country.—Augustus Walker, *Missionary*; Mrs. Eliza M. Walker.

Miss Babcock has returned to the United States in consequence of ill health, and Miss Pond has gone to take her place in the Female Boarding School at Kharpoot. Mr. Walker has also come on a visit to this country. The Theological Training School at Kharpoot has forty-seven pupils, and the Female Boarding School has thirty-six. The whole number of pupils, of every class, is 1,889. The Protestant community numbers nearly 3,000. The fourteen churches have received 55 new members, and number 403. These churches have 4 native pastors; there are 18 licensed preachers; and school teachers and other helpers raise the number of native assistants to 74. Thus aided, the mission maintains religious services in forty-one different places, with an average Sabbath attendance of more than 2,200 persons. The Training Institution has sent forth its first class of 18 young men; 8 of them formally licensed to preach the gospel, and nearly all the rest employed as catechists and teachers. As light and knowledge are diffused, the congregations increase, and social meetings are multiplied for the study of the Scriptures. In nearly all the central stations, the little Protestant communities are taking upon themselves, in greater or less degree, the support of their pastor or preacher, and of the schools; and local societies are being formed for disseminating the Scriptures, and sending out some of their own number as colporters in the regions around.

## SYRIA.

(1821.)

BEIRUT.—William M. Thomson, D. D., C. V. A. Van Dyck, M. D., *Missionaries*; Mrs. Maria Thomson, Mrs. Julia A. Van Dyck.—Six teachers, and two other helpers.

ABEIH.—Simeon H. Calhoun, William Bird, *Missionaries*; Mrs. Emily P. Calhoun, Mrs. Sarah F. Bird.—One native preacher, and two teachers.

SIDON AND HASBEIYA.—J. Edwards Ford, William W. Eddy, Philip Berry, *Missionaries*; Mrs. Mary P. Ford, Mrs. H. M. Eddy, Mrs. Magdalene L. Berry; Miss Adelalde Mason, *Teacher of the Female Boarding School*.—One native preacher.

TRIPOLI.—Samuel Jessup, George E. Post, *Missionaries*; Mrs. Ann Eliza Jessup, Mrs. Sarah E. Post.

Returning to the mission.—Henry H. Jessup, *Missionary*.

In this country.—J. Lorenzo Lyons, *Missionary*; Mrs. Catharine N. Lyons.

This mission has been bereaved by the death of Mrs. Henry H. Jessup, and by the withdrawal of Mr. Hurter, the printer, in consequence of domestic circumstances, after twenty-three years of faithful service. Mr. Jessup was called to return to his native land for a time, with his motherless children, but sailed again, for Syria, on the 26th of November. Mr. Lyons is still detained in this country. Mr. Bliss has received a release from his connection with the mission and the Board, that he may take charge of the Syrian Protestant College. The college is an independent institution, under a Board of Directors, which is largely made up of the American missionaries. Signs of progress continue to multiply in Syria. There would seem to be a new intellectual life in society. A boarding high school, established in Beirut by Mr. Bistany, has about 150 scholars, and is wholly self-supporting, with pupils from six of the sections composing that mixed community. A female boarding school, under native instruction and government, in the same city, also promises soon to be independent of outside aid. The Abeih Training School has 33 pupils, a female boarding school at Sidon has 10, and the 25 common schools have 548. The press sent forth 6,869,000 pages. Dr. Van Dyck has finished that important work, the trans-

lation of the Word of God into Arabic. The translation is to be electrotyped by the American Bible Society.

## NESTORIANS.

(1834.)

ORCOMIAH.—Austin H. Wright, M. D., George W. Coan, Samuel A. Rhea, Benjamin Labaree, *Missionaries*; Mrs. Sarah P. Coan, Mrs. Sarah Jane Rhea, Mrs. Elizabeth W. Labaree; Miss Mary Susan Rice, *Teacher in the Female Seminary*.—Three native preachers, and four teachers.

SEIR.—Justin Perkins, D. D., Joseph G. Cochran, *Missionaries*; Mrs. Deborah P. Cochran; Miss Harriet N. Crawford, *Teacher*.—Two native preachers, and three teachers.

MOUNTAIN DISTRICT, but residing at Seir.—John H. Shedd, *Missionary*; Mrs. Sarah J. Shedd.

*In this country*.—Mrs. C. B. Perkins, and Mrs. Catharine M. Wright.

Dr. Wright and Mr. and Mrs. Coan have returned to the field, but the mission has experienced one of the greatest losses, in the death of Miss Fidelia Fiske, well known as for a long time the principal of the Female Seminary. Two or three persons of much note, in the Reformed Nestorian Church, have also died. The gospel is more widely proclaimed than at any former period. About sixty Nestorian preachers have as many congregations on the Sabbath, scattered widely, like so many beacon lights, among a hundred thousand people. The average number in attendance on the Sabbath services exceeds three thousand, and the number is increasing. Last spring there was a revived state of religious feeling on the plain of Orocmiah, and the two Seminaries, as usual, shared in the blessing. Mr. Shedd, specially devoted to the Mountain Nestorians, has been a good deal with them, and thinks the mountaineers appear best in their own homes. Several interesting cases of hopeful conversion have occurred among them, and the native brethren have been sanguine respecting the future; but at present the mountain districts are much disturbed. A collision with the Turkish Government may be near. The Nestorians still suffer much from Mohammedan oppression.

## SOUTHERN ASIA.

## MAHRATTAS.

(1813.)

BOMRAY.—Henry W. Ballantine, *Missionary*; Mrs. Lizzie L. Ballantine.—One native pastor, and two helpers.

AHMEDNUGGUR.—Henry Ballantine, Allen Hazen, *Missionaries*; Mrs. Elizabeth D. Ballantine, Mrs. Martha R. Hazen.—One native pastor, and eighteen helpers at the station and out-stations.

RAHOORI.—Amos Abbott, *Missionary*; Mrs. Anstice W. Abbott.—One licensed preacher, and nine helpers.

KHOKAR AND PIMPUS.—William P. Barker, Henry J. Bruce, *Missionaries*; Mrs. H. P. Bruce.—One native pastor, and nineteen helpers.

WADALE.—Samuel B. Fairbank, *Missionary*; Mrs. Mary B. Fairbank.—Two licensed preachers, and thirteen helpers.

SEROOR AND KOLGAUM.—(In charge of Mr. H. Ballantine).—One native pastor, and eleven helpers.

SATARA.—Sendol B. Munger, Samuel C. Dean, *Missionaries*; Mrs. Sarah S. Munger, Mrs. Augusta E. Dean.—Four helpers.

SHOLAPOOR.—Charles Harding, *Missionary*; Mrs. Julia M. Harding.—One licensed preacher, and three helpers.

MALCOM PETH.—Mrs. Mary L. Graves.

*Station not known*.—William W. Chapin, *Missionary*; Mrs. Catharine J. Chapin.

*In this country*.—William Wood, Lemuel Bissell, *Missionaries*; Mrs. Mary E. Bissell.

Mr. and Mrs. Bissell are now on a visit to the United States to recruit their failing health. The mission has been much afflicted by the death of Mrs. Barker, and also by that of Harripunt, native pastor of the first church at Ahmednugur. He had been connected with the mission twenty-seven years, and is believed to have been faithful unto death. Forty persons were received into the twenty-two churches during the year, but so many were removed by death and excommunication that the numerical gain was on the whole small. The number of members at the close of 1863 was 632, residing, as lights, in no less than 117 cities and villages. The churches appear to be gaining both in knowledge and experience, and the missionaries are preparing a constitution and regulations, with a view to having the native pastors and churches associated in some ecclesiastical capacity. The training school at Ahmednugur had fifty boys in attendance at the close of the year 1863, of whom twenty-five were members of the

church. The present number of pupils is about 75. The school for girls, under Mrs. Ballantine, numbers 60 pupils. Mr. Ballantine has a theological class of seven young men at Ahmednuggur, now in the second year of their course. The mission is assisted by 4 native pastors, 4 licensed native preachers, and 79 other helpers, is cheered by the sympathy and aided by the generous contributions of English and American residents, and has much to encourage in its work of faith and love.

#### MADRAS. (1836.)

**CHINTADREPETTAH.**—One native preacher, and seven teachers.

**ROYAPURAM.**—Phineas R. Hunt, *Printer*; Mrs. Abigail N. Hunt.—One native preacher, and four teachers.

**BLACK TOWN.**—The printing establishment is within the walled city.

*On the way to the United States.*—Miron Winslow, D. D., *Missionary*; Mrs. Ellen A. Winslow.

Neither of the two brethren of this mission has been able to be at his post during the whole of the year. Dr. and Mrs. Winslow spent several months on the Neilgherry Hills, and have now left India, returning to the United States. Mr. and Mrs. Hunt were nearly half the year on the Pulney Hills. Both the brethren derived much benefit from the change of climate, and had good reason to be satisfied with the services, during their absence, of their native assistants. The church at Chintadrepettah received eleven members within the year, and now numbers sixty. At Royapuram there are thirteen members. Dr. Winslow says, "all the baptized children, as yet, on coming to years of discretion, have cast in their lot with the people of God." The common schools contain 365 pupils. Mr. Hunt reports 14,363,043 pages as printed during the year 1863; somewhat more than nine millions of which were of Tamil, Telugu, and Hindostanee Scriptures.

#### MADURA. (1834.)

**MADURA.**—John Rendall, *Missionary*; Nathan L. Lord, M. D., *Missionary Physician*; Mrs. Jane B. Rendall, Mrs. Laura W. Lord.—One native pastor, twelve catechists, two readers, three

teachers in boarding school, five schoolmasters, and one schoolmistress.

**DINDIGUL.**—Edward Chester, *Missionary*; Mrs. Sophia Chester.—One native pastor, five catechists, one reader, and seven schoolmasters.

**TIRUMANGALAM.**—John E. Chandler, *Missionary*; Mrs. Charlotte H. Chandler.—One native pastor, ten catechists, one reader, five schoolmasters, and two schoolmistresses.

**TIRUPUVANAM.**—(In charge of Mr. Capron.)—Three catechists, three schoolmasters, and one schoolmistress.

**MANDAPASALIE.**—Horace S. Taylor, *Missionary*; Mrs. Martha S. Taylor.—Four native pastors, eighteen catechists, nine readers, and seven schoolmasters.

**MELUR.**—Thomas S. Burnell, *Missionary*; Mrs. Martha Burnell.—Four catechists, and five schoolmasters.

**PERIAKULAM.**—(In charge of Mr. Noyes.)—One native pastor, four catechists, three schoolmasters, and one schoolmistress.

**BATTALAGUNDE.**—George T. Washburn, *Missionary*; Mrs. Elizabeth E. Washburn.—Six catechists, one reader, six schoolmasters, and one schoolmistress.

**MANA MADURA.**—William B. Capron, *Missionary*; Mrs. Sarah B. Capron.—Two catechists.

**PULNEY.**—Charles T. White, *Missionary*; Mrs. Anna M. White.—Three catechists, three readers, two schoolmasters, and one schoolmistress.

**SIVAGUNGA.**—(In charge of Mr. Capron.)—Two catechists.

**PASUMALIE.**—William Tracy, *Missionary*; Mrs. Emily F. Tracy.—One catechist, four teachers in the Seminary, and one schoolmaster.

**KAMRAM.**—Joseph T. Noyes, *Missionary*; Mrs. Elizabeth A. Noyes.—Seventeen catechists, eight schoolmasters, and two schoolmistresses.

**USALAMPATTI.**—(In charge of Mr. Chandler.)—Five catechists.

*In this country.*—James Herrick, Edward Webb, *Missionaries*; Mrs. Elizabeth H. Herrick, Mrs. Nancy A. Webb and Mrs. Harriet L. Souder.

Mr. and Mrs. Chandler have returned to India. Mr. and Mrs. Herrick, after being eighteen years in the field, are on a visit to their native land. The health of Mr. Webb has obliged him and his wife to return to the United States, greatly to his own regret and that of the mission. Additional missionaries are much needed. There are now 1,165 members in good standing, in the 29 churches, 59 of whom were added within the year. The average attendance in the 152 congregations, is 3,786. Eight of the churches have native pastors, two having been ordained during the year; and there are ninety-two preaching catechists. The whole number of native helpers is 185. The 59 schools contain 1,062 pupils. Ten years ago,

there were only eleven churches, with 443 members, and no native pastors. The system of itinerant labor has been prosecuted with much earnestness and hope. The Seminary at Pasumalie, and the Female Boarding School at Madura, have enjoyed the usual prosperity.

#### CEYLON. (1816.)

**BATTICOTTA.**—William W. Howland, Marshall D. Sanders, *Missionaries*; Mrs. Susan E. Howland, Mrs. Georgianna K. Sanders, Mrs. Hannah W. C. Ward.—One licensed preacher, three catechists, two teachers for Training and Theological School, ten school teachers, and four helpers.

**TILLIPALLY.**—(In charge of Mr. Quick.)—One native pastor, one catechist, six school teachers.

**PANDITERIPO.**—James Quick, *Missionary*; Mrs. Maria E. Quick.—Two catechists, four school teachers, and one helper.

**ODDOOVILLE.**—Levi Spaulding, D. D., *Missionary*; Mrs. Mary C. Spaulding, Miss Eliza Agnew.—One licensed preacher, one catechist, four teachers for Boarding School, six school teachers, and two helpers.

**MANEPI.**—Euotas P. Hastings, *Missionary*; Samuel F. Green, M. D., *Physician*; Mrs. Anna Hastings, Mrs. Margaret W. Green.—One catechist, three school teachers, and two helpers.

**CHAVAGACHERRY.**—(In charge of Mr. Sanders.)—One native pastor, two catechists, four school teachers, and two helpers.

**ODDOOPITTY.**—John C. Smith, *Missionary*; Mrs. Mary C. Smith.—Two catechists, four school teachers, one helper.

*In this country.*—James A. Bates, *Missionary*; Mrs. Sarah A. Bates.

The return of Mr. and Mrs. Bates to the United States, on account of the failure of his health, has reduced the missionary force, at a time when it had special need of increase. Four of the ten churches are under the care of native pastors. Forty were admitted to the churches last year, and the whole number of members is 462. The contributions of the native churches were about \$700. The Sabbath schools contain 1,350 children and youth. Fifty-one Christian vernacular schools have 1,606 pupils, and all but four of the 53 teachers are communicants. In the Oddooville Boarding School for girls there are 44 pupils, and many more desire to enter it than can be received. When a new class of thirteen was to be selected for the Training and Theological School, at Batticotta, fifty candidates presented themselves. There are 22 pupils in that institution, and of the 31

who have passed through the prescribed course of instruction, 19 are employed in the mission. Four of the churches have native pastors, and there are more than a score of native preachers.

#### EASTERN ASIA.

##### CANTON. (1880.)

**CANTON.**—Dyer Ball, M. D., Daniel Vrooman, *Missionaries*; Mr. Isabella Ball, Mrs. Maria W. Vrooman, Mrs. Catharine V. R. Bonney.—Three native helpers.

This mission has been afflicted by the death of Mr. Bonney, on the 27th of July. Labors were much as heretofore, and preaching services appear to have been well attended. Mr. Bonney's school for boys had 45 pupils, and Mrs. Bonney and Mrs. Vrooman have each a school for girls, in which they feel much interest. Several excursions were made in different directions, and to a considerable distance from Canton, for the purpose of preaching, distributing books and tracts, and by varied influences preparing the people for the reception of the truth.

##### FUH-CHAU. (1847.)

**FUH-CHAU.**—City Station.—Charles Hartwell, Simeon F. Woodin, *Missionaries*; Mrs. Lucy E. Hartwell, Mrs. Sarah L. Woodin.—One native catechist.

**NANTI, (or FONASANG).**—Lyman B. Peet, Caleb C. Baldwin, *Missionaries*; Mrs. H. L. Peet, Mrs. Harriet F. Baldwin.—Two native catechists, and one other helper.

*In this country.*—Justus Doolittle, *Missionary*; Mrs. Lucy E. Doolittle.

The brethren of this mission feel that, in many respects, the year has been one of blessings. The most marked evidence of progress was at an out-station—the walled city of Changlo. Several other places are mentioned as having been visited, and seeming to be ready for missionary effort, so that the brethren say, "Every thing is calling us to enlargement." They mention fourteen persons, in all, as added to the three churches, by profession, during the year, and refer with satisfaction to the fact, that there are members in the churches whom they hope soon to see preparing, by a suitable course of study

and practice, for the work of preaching the gospel to their own countrymen. There are six native helpers who already, to some extent, in an informal way, are doing this work. 1,250 volumes of Scriptures and 18,200 other books and tracts were distributed during the year.

#### NORTH CHINA.

(Shanghai, 1854; Tientsin, 1860.)

**TIENTSIN.**—Charles A. Stanley, Lyman Dwight Chapin, *Missionaries*; Mrs. Ursula Stanley, Mrs. Clara L. Chapin.—Two native helpers.

**PEKING.**—Henry Blodget, *Missionary*; Mrs. Eliza J. Bridgman.

*In this country.*—Mrs. Sarah F. R. Blodget.

Mrs. Bridgman sailed from New York in February last, to rejoin the mission. Mr. Blodget left Tientsin, also in February, to establish himself permanently at Peking, the capital of the Empire, where, thus far, he seems to have met much encouragement in his work, having his chapel open daily, always well filled, and often crowded, with audiences "respectful and attentive." In the little church at Tientsin, the year has been one of trial. Four members have been excommunicated; but the effect of faithful discipline is thought to have been good in the impression made on the community, and seven persons have been reported as admitted to the church. The chapel at Tientsin was opened for preaching nearly every day throughout the year, the native helper Chia, and "blind Chang," taking part in addressing the people, with "clear and forcible statements of truth." At the close of the year 1863, there was a flourishing day-school of sixteen boys. Mrs. Stanley has made much effort to establish a school for girls, but with little success as yet. The brethren still call, urgently, for more laborers; expressing the hope that the time of harvest in China is drawing near.

#### NORTH PACIFIC OCEAN.

THE HAWAIIAN ISLANDS. (1820.)

1. The former missionaries of the Board who now sustain pastoral relations to churches on the Islands, are:

On **HAWAII**.—Rev. Titus Coan, at Hilo; Rev. Elias Bond, at Kohala; Rev. Lorenzo Lyons, at Waimea; Rev. John D. Paria, in South Kona.

On **MAUI**.—Rev. Dwight Baldwin, M. D., at Lahaina; Rev. William P. Alexander, at Wailuku.

On **OAHU**.—Rev. Lowell Smith, D. D., Second Church at Honolulu; Rev. Benjamin W. Parker, at Kaneohe.

On **KAUAI**.—Rev. James W. Smith, M. D., at Koloa; Rev. Edward Johnson, at Waioli; Rev. George B. Rowell, at Waimea.

2. Former missionaries and assistant missionaries having now no pastoral relation:

Rev. John S. Emerson, of Wailua, on Oahu; Rev. Ephraim W. Clark, now in this country, to superintend the electrotyping of the revised version of the Hawaiian Scriptures by the American Bible Society; Rev. John F. Pogue, Principal of the Native College at Lahainaluna; Rev. David R. Lyman, of the High School at Hilo; Mr. Abner Wilcox, of the Select School, at Waioli; Rev. Lorrin Andrews, Honolulu, employed in completing and publishing his Dictionary of the Hawaiian language; Rev. Asa Thurston, Rev. Artemas Bishop and Rev. Peter J. Gulick, now advanced in years, have their residence at Honolulu; Rev. Daniel Dole resides at Kolon, Kaula, as a teacher, and preacher to foreigners; Charles H. Wetmore, M. D., is in the practice of his profession at Hilo, on Hawaii; Messrs. Gerritt P. Judd, M. D., Samuel N. Castle, Amos S. Cooke, Henry Dimond, and Edwin O. Hall, who once sustained a lay connection with the Board, are respected and useful citizens of Honolulu.

3. The following children of missionaries have pastoral charges:

Rev. Henry H. Parker, of the first church in Honolulu; Rev. Sereno E. Bishop, of the church at Hana, on Maui; Rev. Anderson O. Forbes, of the church at Kaula, on Molokai; and Rev. O. H. Gulick, of the church at Waiohinu, on Hawaii.

4. The children of missionaries connected with other parts of the work, are the following:

Rev. Luther H. Gulick, M. D., Corresponding Secretary of the Board of the Hawaiian Evangelical Association, at Honolulu; Professor William De Witt Alexander, connected with the Oahu College; Samuel T. Alexander, a teacher in the Native College at Lahainaluna; and Henry M. Alexander, teacher in the High School at Hilo. A considerable number of the missionary daughters are engaged in teaching.

The *Hawaiian Islands* are now fully recognized as forming a part of the Christian world. The peculiar work of the Board, therefore, as a missionary institution, may be considered as accomplished there; yet it is uncertain how soon the Protestant community of the Islands will be able to dispense entirely with grants-in-aid from this country. Nor is that community expected to be able to assume the support of the older missionaries, and at the same time to sustain its native ministry and other Christian institutions. The annual letter from the Islands affirms, that "many thousands

of the church members are consistent and persistent Christians;" but states, that there is, in most of the churches, "a strong tendency to spiritual lethargy, to worldly pleasure, and to indifference and skepticism on the great subject of salvation." An unusually small number of converts has been received to the churches during the year. The Island population, in almost all respects, is in a state of transition. The plans adopted in June of last year, are going into effect as well as could be expected. Little progress has been made as yet, in dividing the great churches, but vigorous efforts are employed to train a native ministry, and new churches will be formed as fast as there are native pastors to take the charge of them. Mr. Emerson, at Wailuku, on Oahu, having resigned his pastoral office in consequence of the failure of his health, Mr. Kuai, a native clergyman, well qualified for the post, and for some time pastor of a neighboring church, has been installed as his successor. The Hawaiian Board has a theological school at Wailuku, on Maui, under the instruction of Mr. Alexander; and a training school for girls, in the south-eastern district of Hawaii, under the care of Mr. and Mrs. Gulick. The school at Wailuku, and three or four theological classes elsewhere, number in all about thirty scholars. New life and energy are being infused into the department of publication. Mr. Mills has been obliged, by failing health, to retire from the presidency of Oahu College and return to the United States.

## MICRONESIA. (1852.)

## GILBERT ISLANDS.

APAIAI.—Hiram Bingham, Jr., *American Missionary*, and Mrs. Minerva C. Bingham, J. H. Kanoa, *Hawaiian Missionary*, and wife; and two married Hawaiian helpers.

TARAWA.—J. H. Mahoe, *Hawaiian Missionary*, and wife; and one married Hawaiian helper.

## MARSHALL ISLANDS.

EBON.—(One of the Rakik Islands.)—Benjamin G. Snow, *American Missionary*; Mrs. Lydia V. Snow, D. Hapell, *Hawaiian Missionary*, and wife; and two married Hawaiian helpers.

KUSAIE.—(An out-station on Ualan, or Strong's Island.) One native helper from Ponape.

In this country.—Edward T. Doane, *Missionary*.

## CAROLINE ISLANDS.

PONAPE.—Rev. Albert A. Sturges, *Missionary*; Mrs. Susan M. Sturges.

## WELLINGTON ISLAND.—An out-station.

The Islands of Micronesia are generally low coral formations, extremely limited in their range of vegetable productions, and not healthful abodes for persons unaccustomed to such circumstances from early life. The work there must, therefore, be mainly done, for the present, by Hawaiian missionaries and by natives; and it is believed that it can be prosecuted to the best advantage under the direction of the Board of the Hawaiian Evangelical Association, with the needful grants-in-aid from the American Board. Considering the wide geographical separation of the Islands occupied by the missionaries, there are really three missions;—on the Gilbert, the Marshall, and the Caroline Islands. At Apaiaing, twenty or more persons are found willing to be looked upon as belonging to "the missionary party." Mr. Bingham has translated the New Testament as far as the first of Corinthians, and a hymn book was printed in the Gilbert dialect during the past year. The Hawaiian laborers are doing well, and on the whole, the prospect is encouraging.

Mr. Snow admitted ten new members to the church at Ebon in September, 1863. At one time the adult part of the population seemed to be extensively moved to care for their salvation. The monthly concert of prayer is very generally observed, and the cocoa-nut oil there contributed sold at Honolulu for nearly \$100. The pupils in the schools are 315; and several native Christians have been northward through the group, to publish the gospel. At Kusaie, the small Island at which Mr. Snow resided for nearly ten years previous to 1852, the church of 27 members, organized before he left, has been increased by

the addition of 11, admitted during his recent visit. The power of the gospel to propagate itself, when it is once fairly introduced among a heathen people, is illustrated there. But the most remarkable triumphs of the gospel are on the Island of Ponape, where Mr. Sturges is living. The church at his station contains 36 native members, 16 having been admitted in January last, including the head chief of the tribe; and on the other side of the Island, across the mountains, a good work has been carried on mainly through the agency of native church members.

#### NORTH AMERICAN INDIANS.

##### DAKOTAS. (1835.)

**FORT THOMPSON, on the Missouri.**—John P. Williamson, *Missionary*; Hugh D. Cunningham, Edward R. Pond, *Assistant Missionaries*; Mrs. Mary P. Cunningham, Mrs. Mary F. Pond.

*Without a Station.*—Thomas S. Williamson, M. D., Stephen R. Riggs, *Missionaries*; Mrs. Margaret P. Williamson, Mrs. Mary Ann C. Riggs, Miss Jane S. Williamson.

The future of the Dakotas is still involved in doubt. Peace is not fully restored; and the policy of the Government, in regard to those who were compromised by the outbreak of 1862, continues to be unknown, probably undetermined. Hence the labors of the missionaries have not assumed a settled character.

The brethren who were last year with the captives, transferred from Fort Snelling to the Missouri, are with them now. They have been obliged to encounter many trials and some hardships; but the Master whom they serve, has cheered them with frequent tokens of his favor. Forty Indians have joined the church by profession; and the desire for education has suffered no abatement.

Dr. Williamson and Mr. Riggs have free access to the prisoners at Davenport. While there is much to sadden the heart in the actual condition of these Indians, and more in their feelings of depression and gloom, the missionaries have great comfort in the belief that a marvellous change was wrought at Man-

kato, in the winter of 1862-3. "As I become more intimately acquainted with them," says Dr. Williamson, "I am more and more convinced that a large majority of them are, indeed, born of the Holy Spirit." Thirty-five have made a profession of their faith in the Saviour, for the first time. Nearly thirty have been released; and should these demean themselves with propriety, others may be set at liberty, until all shall have regained their freedom.

##### OJIBWAS. (1831.)

**ODANAH.**—Leonard H. Wheeler, *Missionary*; Mrs. Harriet W. Wheeler; Miss Rhoda W. Spicer, *Teacher*; Miss Segur, *Matron of the Boarding School*; Henry Blatchford, *Native Preacher*.

The Sabbath congregations at Odanah have suffered a slight reduction from the absence of persons who have joined the army of the North, and a larger reduction from the departure of those who have gone to labor in the mining district, in order that they may provide more liberally for their families. There has been no enlargement of the church during the year; still it is hoped that a few have been renewed by the Holy Spirit, and the moral condition of the communicants is supposed to have improved.

Nearly one hundred children have received instruction; and their proficiency has given satisfaction to all connected with the mission. More especially is this true of the boarding school, with its twenty pupils. Mr. Wheeler regards this branch of the work at Odanah as more interesting and hopeful than any other.

The laws prohibiting the sale of intoxicating drinks to the Indians are better enforced than they were last year; hence the entire community is reported as "more quiet, orderly and industrious."

##### SENECAS. (1826.)

**UPPER CATTARAUGUS.**—Asher Wright, *Missionary*; Mrs. Laura B. Wright.

**LOWER CATTARAUGUS.**—Otis F. Curtis, *Missionary*; Mrs. Marilla W. Curtis.—One native helper.

LOWER ALLEGHANY.—(Old Town.) Nathaniel H. Pierce, *Missionary*; Mrs. Agnes D. Pierce; James Pierce, *Native Preacher*; Daniel W. Pierce, *Assistant*.

The Senecas have had an undue share of political excitement, within the past year. They have taken a deep interest in our national trials, cheerfully furnishing a number of excellent soldiers for the northern army; and they have also had divisions and contests of their own. Though the spiritual interests of the people have suffered materially, the year cannot be regarded as altogether unfruitful. The Orphan Asylum, in addition to its general prosperity, is permitted to report a precious revival. To the church in Cattaraugus fifteen persons have been admitted by profession; into the Alleghany church five have been received in like manner. The educational interests of the Senecas still enjoy the fostering care of the State of New York; and the schools on both Reservations are regarded as prosperous and successful.

## SUMMARY.

## Missions.

Present number of Missions,	22
“ “ Stations,	111
“ “ Out-stations,	213

## Laborers Employed.

Ordained Missionaries (6 being Physicians),	149
Physicians not ordained,	3
Other Male Assistants,	5
Female Assistants,	170
Total laborers sent from this country,	326
Native Pastors,	41
Native Preachers and Catechists,	251
School Teachers,	963
Other Native Helpers,	185
Total laborers connected with the missions,	1,066

## The Press.

Printing Establishments,	4
Pages printed last year, as far as reported,	27,486,573

## The Churches.

Churches, (including all at the Haw. Isl.)	166
Church Members, (do. do.) so far as reported,	23,647
Added during the year, (do. do.)	523

## Educational Department.

Training and Theological Schools,	12
Other Boarding Schools,	14
Free Schools, (omitting those at Haw. Isl.)	345
Pupils in Free Schools, (omitting those at H. I.)	9,679
Pupils in Training and Theological Schools,	330
“ “ Boarding Schools,	318
Whole number of Pupils,	10,317

## LETTERS FROM THE MISSIONS.

## Fuh-chau Mission—China.

LETTER FROM MR. BALDWIN, JULY 22, 1864.

## Statistics of China Missions.

MR. BALDWIN incloses with this letter, "Statistics of the China Missions," recently printed at Shanghai, covering three pages of

letter sheet. A note states that the statistics are not complete; those of some missions, indeed, are entirely wanting; yet they will be useful for reference, as an approximation to accuracy. The missions are seated at twelve principal centres, where the numbers of ordained missionaries, stations and out-stations, churches and baptized converts are as follows:

STATIONS.	Present number of ordained missionaries.	Stations and out-stations.	Churches.	Whole number of baptized converts.	Boarding Schools.	Pupils in boarding schools.	Day schools.	Pupils in day schools.
Canton,	18	11	7	254	3	36	10	368
Hongkong,*	2	3	2	190	4	60	4	60
Swatow,	3	6	1	72	1	15	1	22
Amoy,	11	20	12	825	1	7	7	70
Fuh-chau,	9	12	8	212	4	46	3	63
Ningpo,	11	23	11	540	2	40	7	84
Shanghai,†	8	15	8	394	2	31	5	42
Han-kow,	2	3	1	25	.	.	.	.
Chefoo,	3	3	1	11	.	.	1	6
Tung-chow,	5	3	2	26	1	5	1	6
Tientsin,	6	3	3	53	1	6	4	55
Peking,	6	6	1	4	1	8	1	20
Total, 12	84	108	57	2,576	19	247	44	796

\* German mission not included.

† Several missions not included.

The last table,—the "Summary of Societies,"—is presented here in full.

NAME OF THE SOCIETY.	Present number of ordained missionaries.	Stations and out-stations.	Churches.	Whole number of baptized converts.	Whole number excluded.	Whole number deceased.	Present number of baptized converts.	Present number of communicants.	Contributions of native Christians during the past year.	Ordained native preachers.	Catechists employed as teachers.	Students for the ministry.	Boarding schools.	Pupils in boarding schools.	Day schools.	Pupils in day schools.
Am. B. C. F. Missions,	9	7	5	53	6	5	45	43	24.	.	8	4	4	37	4	108
London Mission. Society,	11	29	14	1,025	35	51	529	638	286.	12	36	.	.	11	160	100
Am. Presbyterian Board,	14	17	7	248	9	18	191	186	138.	12	5	5	81	7	190	100
Am. Ref. Dutch Church,	4	4	3	406	16	49	310	310	600.	12	13	.	.	2	90	90
Eng. Presbyterian Mission,	3	8	3	.	.	.	146	146	.	.	3	.	.	3	7	7
Am. United Pres. Mission,	1	1	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Am. Baptist Miss. Union,	6	12	4	229	28	33	168	162	81.	.	10	2	1	15	1	22
South. Baptist Convention,	5	6	5	181	39	12	179	179	122.	.	11	1	1	6	2	32
English Baptist Mission,	3	2	1	11	2	1	7	8	25.	.	2	.	.	1	6	6
Chinese Ev. Soc. (Baptist),	2	2	1	.	.	.	32	32	.	.	2	.	.	1	15	15
Church Mission. Society,*	7	6	4	176	23	42	261	111	59.	1	6	4	5	68	5	94
Am. Prot. Epia. Board,*	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Methodist Epia. Mission,	5	7	5	170	20	40	110	110	25.	.	10	3	2	35	2	45
Meth. Epia. Ch. South,	4	3	3	25	5	2	18	18	.	.	2	.	.	.	.	.
Wesleyan Miss. Society,	6	12	1	37	2	6	20	29	12.	.	6	.	.	.	3	138
Eng. Methodist New Con.	2	1	1	12	.	.	12	11	25.	.	1	1	1	6	2	25
Soc. Prop. Gos. For. Paris,	1	1	.	.	.	.	.	.	.	.	.	.	.	.	.	.
German Mission,†	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Sev.-day Bap. Miss. Soc.‡	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.
Total, 19	84	108	57	2,576	176	250	2,028	1,974	1,886.†	7	141	23	19	247	44	796

\* Mission at Shanghai not included. † Statistics not received. ‡ Probably over \$2,000.

Respecting these statistics Mr. Baldwin writes:

A glance at the "Summary of Stations" is instructive. Missions were planted at Canton as early as 1830, and the missionary force now there is greater than at any other port, according to the table. It may be somewhat greater at Shanghai, as inferred from the note. The number of communicants in Canton is about the same as at Shanghai and but little in advance of the number at Fuh-chau. The history of the mission at Canton is a standing witness to two things; 1. The vitality and permanency of Protestant Christianity. Through the long night of apparent failures and disasters, the church has nobly sustained the work there; and now, as the clouds begin to lift, we perceive every where streaks of light, heralding the full day. Let us bless God for the faith of the church and of the laborious missionaries, from Morrison down, who have shown, by persistent effort, their ardent love for the souls of the haughty Cantonese.

2. The fact that circumstances, almost wholly external, sometimes bar the way to success. The external relations of a people, some peculiar traits of character or developments of depravity, come in to modify, and as it were control results. The church ought to make allowance for such facts, and not expect the same or like results always, in different places. There is perhaps as great a variety to be found in the marked results of God's work among different communities of men, as in their peculiarities and surroundings, natural and artificial. Let the church, while gazing steadily at the grace which surmounts every barrier, have an eye also to nature and Providence, which endlessly shape the details and results of the work, both as to time and manner.

There are two other instructive facts that I will merely allude to. There are only eighty-four missionaries to the Chinese,—say ninety, including those not reported. This is an average of seven or eight to each of the twelve stations.

The cities from which the stations are named embrace populations ranging from (say) 200,000 to 2,000,000. But these main points are, as it were, the mere exponents of something greater. Each stands at the outskirts, or in the centre, of immense tracts of country, whose people speak similar dialects, and must be reached by influences from the fountain head, if reached at all. Now what are these ninety men to such multitudes, filling the large cities, towns and villages near the main station, and overflowing the whole country, in its every nook and corner? I sometimes fear that we are spreading too fast in our work. A missionary goes out to a country station, and at once finds that he has reached a new centre, about which circle multitudes of immortal souls. What can he do? He visits several large villages in a single day, preaches till his strength fails, and returns, after a few days spent thus, to his home.

Let our favored American Christians draw their own inferences from such statements. They can put all in a nutshell quite easily. Means must be adequate to a required effect, and effects will be in proportion to the means employed. God has no where promised that he will reverse this law. We need *men and money* in large measure, to bring one-third of the human race under the sound of the gospel.

The other fact which I would refer to is this,—that though the *foreign* laborers are few, native agencies are gradually increasing in number and power. Glance your eye along the line of totals, beginning with the 84. The view is encouraging,—stations, 108; churches, 57; baptisms, 2,576; converts still living, 2,028; contributions by natives, in 1863, \$2,000; preachers and catechists, 148; schools, (day and boarding,) 63; pupils, 1,043. This is no time to despond, though our own numbers are few, and though our nation is in the throes of a political earthquake. It is just the time to trust God and go forward.

### GABOON MISSION.

LETTER FROM MR. WALKER, AUGUST 24, 1864.

#### Lights and Shadows.

MR. WALKER refers specially, in this letter, to scenes "full of sadness," yet it will be noticed that there are gleams of light in all.

The last month has been full of sadness to us, as were some previous months. Many people around us, and many members of the church, have been sick. Renjogo, a leprous son of our old friend Ntoka, died June 29; and about the same time quite a number of our people were sick. About the middle of the month, a young man came into the River, in the last stages of consumption. He came to a factory, but was not very comfortable there, though the clerks were as kind as brothers. I took him to my house, supposing he would recover from the fatigue of the short sea voyage from Fernando Po, and soon return there. We brought him to the house Sabbath evening, and he passed quietly away at about noon on Friday. We did not regret that we were able, and were called upon, to soothe the last hours, and soften, if possible, the dying pillow of young Babington, so amiable, and so trusting. He seemed to lean on his Saviour, but his mind was so weakened that he could speak but little. We mourn him as a brother.

Sabbath morning, July 31, a man fleeing for his life came up the steps at my back door,—one man at his heels with a hatchet raised, and another a few steps behind him, with a long spear poised. I knew some of the men, and saw in a moment the state of the case. He was accused of having "witched" a man who had recently died, and while being led to execution escaped, and fled for his life. I stepped between the fugitive and the pursuers, and there the pursuit ended. They did not dare to enter my house, but they howled around it in such a manner as no other provocation could

have excited. The prey had been snatched from the teeth of the mighty. There were some persons engaged in the affair who ought to have been in better business on that Sabbath morning; but no member of the church was compromised by it.

One week later, *Okota* died. He was the oldest, and by far the most reliable and consistent native male member of our church. He had lived in the mission about sixteen years, had been a member of the church thirteen years, was a member of the church committee, and we depended much on him for knowledge of the character of candidates for admission to the church. His death is a sad stroke to us. We know of no one to fill his place. Since last November, five members of the church have died,—two of our most influential men, and one other who gave promise of being quite as good as these.

There are now as many as ten persons under weekly examination and instruction, but how many may be received at the next communion season I cannot guess.

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### Zulu Mission.—South Africa.

LETTER FROM MR. TYLER, AUGUST 26,  
1864.

#### *Interesting Meeting.*

IF the reader, as he peruses the following account, will bear in mind who these Zulu Christians are,—from what depths of ignorance and superstition they have been brought,—he will be prepared to render thanks for that grace of God which has abounded towards them.

A deeply interesting meeting of Christian natives has just been held at Inanda, Mr. Lindley's station, at which I had the happiness of being present. The original design of these gatherings, which are annual, was to commemorate the arrival of the American missionaries in Natal. The attendance was unusually large this year, and the hospitality of the

Inanda people must have been largely taxed. The doors of all the houses were thrown open, and every nook and corner snugly filled.

At the commencement of the meeting, a committee was chosen by the people to arrange the order of exercises, and every thing was conducted with great propriety. The morning prayer meetings were well attended, and those who took part in them manifested a sincerity and fervor highly gratifying. On one occasion, the subject for prayer was the conversion of their children; and the remarks and prayers offered by the native Christians showed that they were alive to the temptations which beset their offspring on every side. As we listened to the simple narratives of their own Christian experience, and to their earnest prayers, we were convinced that our church members, on the whole, are growing in knowledge and in grace.

Sermons were preached by the missionaries present, and an excellent one was delivered by Ira, from the text, "Ye are the light of the world." This man is one of Mr. Rood's most valuable assistants, having been trained by Dr. Adams, our brother of precious memory. He has a tolerable knowledge of the English language, owns and studies Barnes' Notes, subscribes for the Youth's Companion, and exerts a happy influence on his countrymen.

#### *Two Persons Licensed to Preach.*

On Friday, the two young men who have been employed by the native Home Missionary Society were examined by the missionaries present, and received a license to preach the gospel to their countrymen. I believe these are the first natives formally set apart to this work in Natal. As you have already been informed, the native Home Missionary Society is an offshoot of our own, the progress of which we contemplate with great interest. The two men just licensed receive their entire support from this Society. On Saturday, collections were

made for their support for the coming year, and with a liberality worthy of commendation, the people laid on the table sixty-seven pounds sterling in cash, pledging twenty-one pounds more. As I know that some of these contributors are really poor, and have hardly sufficient means to buy necessary clothing, I felt that nothing but the love of Christ could have induced them to make this sacrifice. These young men, our fellow laborers, earnestly requested an interest in our prayers, that they may stand firm, and accomplish much for Christ among their countrymen.

On the Sabbath, the services were peculiarly interesting, especially the communion service, in the afternoon. About two hundred natives united with the missionaries in commemorating the Lord's death. Truly delightful was it to see so many who, only a few years ago, were degraded heathen, now clothed and, apparently, in their right mind. Mr. Lindley evidently touched a tender chord in many hearts, while he contrasted their condition as he found it, thirty years ago, with their present appearance. All separated on Monday, feeling that the meeting had been highly profitable.

### Western Turkey.

#### CONSTANTINOPLE.

LETTER FROM MR. HERRICK, OCTOBER 8, 1864.

#### *The Persecution.*

IN this letter Mr. Herrick continues the history of recent movements against Christianity, as follows:

You will regret to learn that our Turkish brother, Ahmed Agha, is still detained in prison. The lukewarmness of the English ambassador, or his positive complicity with the Turkish Government in these hostile measures, prove an insurmountable obstacle in the way of the American, Dutch and Russian embassies, which have all taken up the matter with

commendable interest and promptness. Ahmed is now the only one remaining under the discipline of the Government, all the others having been allowed to go free, either here or at Smyrna. He puts his trust in God, and though often depressed in spirit at this "hope deferred," now for nearly three months, and at the uncertainty which hangs over his future, feeling that he can hope little from ambassadors or from missionaries, still adheres firmly to his Christian profession, and retains as much of cheerfulness as a man in his circumstances, with his Testament even refused him, could possibly be expected to do. The superintendent of the prison refused a courteous request for permission to send Ahmed a copy of the Gospel. His wife bears the trial and disappointment in a commendable and Christian spirit, and desires above all, that her husband may honor Christ and adhere faithfully to Christianity.

It appears that a large number of Turks, fifty or more, have been exiled by the Government, on the charge of Protestantism. These men are obnoxious to discipline because they belong to a party, to which I have before referred, that favors some sort of change and reform in the national and hereditary religion. But the ground of the proceedings of Government in their case is a religious one, and therefore, although we do not know very much of this movement, we do know enough of it to say that these exiles are worthy of the sympathy of Christians, and of all who defend the principle of religious liberty.

I have just learned, that on Sunday last Ahmed was called before the Pasha who is at the head of the Police,—no one else being present but the secretary of the Pasha,—where he underwent a searching examination of about two hours. The Pasha treated him in the kindest manner, asked him every conceivable question about himself and his family, and his past history. It then appeared that the object of the whole was to in-

duce him voluntarily to go back to Cesarea, where he was promised a good office under Government. But he fled from Cesarea solely because it was not safe for him to live there as a Christian, and of course, while he thanked the Pasha for his kindness, he told him plainly why he left his native city, that he had been living comfortably here, and did not wish to return. The Pasha seemed

taken aback at this, and nothing further of importance took place during the interview. This only confirms what I have before stated,—and what we have repeatedly and emphatically stated in letters to England,—that the Turkish Government designs, by intimidation and by discipline, to prevent any defection from Islamism to Christianity.

## PROCEEDINGS OF OTHER SOCIETIES.

### CHURCH MISSIONARY SOCIETY.

The Report of the English Church Missionary Society gives the "ordinary income" of the Society for the last year as £132,509, 19s. (\$662,550.) The "ordinary expenditure" was £133,777, 11s. The ordinary income exceeded that of the previous year by £3,461. The donations, however, had fallen off £5,320, and the Committee call serious attention to the fact that the present rate of the Society's expenditure, including payments on account of the special India fund, is now £10,000 a year beyond their ordinary income. In the conclusion of their Report the Committee say:

The Report shows that the Lord's work has taken root in many lands; and that in some it has grown to such maturity that the converts are able to combine together into native churches, and to support their own ministrations. Such triumphs of the Gospel have been achieved through the blessing of God's Holy Spirit upon the labors of this Society. "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake. Wherefore should the heathen say, Where is now their God?"

But yet the Committee must remind their friends, that even the missions in which such successes have been granted are not wholly independent of the Society's resources. Those native churches still need the assistance of the advanced Christianity of European churches. They need it for the higher departments of theological and biblical training. They have as yet no vernacular Christian literature, to which we at home are so much indebted for reli-

gious instruction. Let it be borne in mind, moreover, that within the districts occupied by the most successful missions, as in Tinnevely, the heathen largely outnumber the converts, so that there is continual missionary expansion, and expanding missions are expensive missions. We need, therefore, increased efforts if we are to keep the ground already gained, and if we are to fill our bosoms with the sheaves of the field in which we stand.

We must remind this meeting of the fact stated in the commencement of this Report, that for the last few years we have been drawing 10,000*l.* a-year from the Special Indian Fund, which cannot last two years longer. So urgent is the need of increased funds if the work of the Society is only to be properly sustained in the mission fields already occupied! But what provision shall be made for the regions beyond? Are they to be left destitute of the feet of Him that bringeth good tidings? Are the millions in India who have been hitherto untouched by missionary efforts to be overlooked? Is Central Africa to be abandoned, after a missionary basis has been established upon the coast, and by its aid a highway has been opened to the regions beyond, by enterprising travelers? Are 300 millions of Chinese to be left uninstructed? Are Afghanistan and Central Asia to be looked upon from the heights of Peshawur without any attempt to penetrate their recesses?

The Church Missionary Society would become unfaithful to its traditions, and unworthy of the position in which God has placed it, if it should fold its arms, and rest in the oasis it has formed, while a boundless desert, equally capable of cultivation, lies waste around it. It would also be soon outstripped by the zeal of other churches, and lose the honorable position in the advancing army of Christ,

which, by right of privileges and resources, belongs to the United Church of England and Ireland. Never let it be forgotten; yea, rather let it be remembered with praise and gratitude to God, that we have many helpers in this holy enterprise. Other Christian denominations in Great Britain, besides our church, together with the churches in Continental Europe and in America, are multiplying their missionaries every year. If we estimate the number of missionaries employed by all Protestant Societies, they will be found to amount to 1,800, of whom scarcely 300 belong to our church. A few years ago there were but six or eight missionary Societies, laboring for the evangelization of India. In 1851, there were twenty-one; in 1861, there were thirty-three. Your Committee cordially rejoice in this increase. But they would, as the Apostle speaks, "provoke to emulation."

The following is the General Summary of the Missions:

Stations, . . . . .	144
Ordained Missionaries—	
European, . . . . .	198
East-India and country-born, . .	8
Native, . . . . .	61
	— 267
Unordained Laborers—	
European catechists and other laymen, . . . . .	24
European female teachers, . .	9
	— 33
East-Indian and country-born teachers, . . . . .	7
Native teachers of all classes, .	2,029
	— 2,036
Total number of laborers, . . .	2,336
Native communicants,* . . . .	17,783

The missions are in West Africa, 12 stations; East Africa, 1; Mauritius, 2; Greece, 1; Western Asia, 4; Western India, 9; Northern India, 31; Southern India, 30; Ceylon, 11; China, 5; New Zealand, 21; North West America, 17.

\*Deducting those who have been transferred to independent native churches, as in Sierra Leone.

#### BASEL MISSIONARY SOCIETY.

From the forty-ninth report of "the Missionary Society at Basle," presented to the annual meeting, which was held on the 29th of June, 1864, it appears that the operations of this efficient organization continue to be prosperous. The

number of pupils in the Mission House has been ninety-seven, (of whom ninety are described as "regular.") At the close of the year, the number was reduced to seventy; two having gone to Russia, two to Brazil, eight to Africa, three to North America, three to India, two to China, one to Australia; and six having turned aside to other employments by reason of ill health. For the new class there had been forty-one applicants, to wit, fourteen from Wirtemberg, twelve from Baden, ten from Switzerland, one from Holland, &c.

The three missions of the Society are represented as successful, though their progress would seem to be gradual rather than rapid. In the large field of Western India, the number of "converts" (nominal Christians) is said to be 3,200. The West Africa mission has fifteen ordained laborers, and reports 962 "Christians," of whom 326 are communicants. The China mission is much the smallest of the three, and has no marked characteristics.

The financial condition of this society is less prosperous than it has been in some past years. The following tables will exhibit the principal facts bearing upon this topic.

#### Income.

Donations from auxiliaries, .	Fr. 217,936.72
Avails of half-baths and kreuzer collections, . . . . .	217,251.74
Donations from individuals, .	214,742.96
Miscellaneous, . . . . .	56,107.17
Other sources, . . . . .	62,025.99
	Fr. 768,064.68

#### Expenditures.

Mission House, . . . . .	Fr. 72,157.83
Cost of administration, &c. .	77,919.54
African mission, . . . . .	240,438.35
India mission, . . . . .	407,300.73
China mission, . . . . .	37,113.42
Missionaries to North America, .	3,596.60
	Fr. 847,316.47

#### Special Funds.

	Industrial fund.	Fund for invalids and widows.	Fund to educate the children of missions.
Received, . . . . .	Fr. 38,054.62	22,368.75	34,882.09
Paid out, . . . . .		21,140.00	28,568.19
Present total, . . . . .	150,539.37	129,637.98	

## MISCELLANIES.

## THE WEEK OF PRAYER.

The Secretaries of the British Branch of the Evangelical Alliance have issued the following circular, inviting to the observance of the annual week of prayer, which for some years past has been observed so extensively and with so much interest and profit, especially at foreign missionary stations.

*The time has again arrived to invite Christians of all countries to make arrangements for observing a week of special and united prayer, at the beginning of the coming year.*

Few movements of the Church of Christ have been more owned and honored of the Lord than these annual seasons of united supplication. The Evangelical Alliance, therefore, feel imperatively urged to renew their invitation, in the hope of meeting a yet larger response than in former years, and of obtaining still more abundant spiritual and temporal blessings.

The calls for prayer are loud and urgent. The claims of a perishing world, increasing as they must with the readiness everywhere apparent to receive the truth; the assaults made against the common faith by a revived Romanism, and by modern forms of infidelity; the war spirit excited among nations professedly Christian; these and other considerations urge upon true believers, while persevering in zealous, active effort, to draw near to the throne of grace, and, by united, continuous, and faithful prayer, to "prove God" according to His own Word—"If I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—*Malachi* iii. 10.

"I will that men pray everywhere, lifting up holy hands, without wrath and doubting."—*1 Tim.* ii. 8.

The following topics, amongst others, are suggested as suitable for exhortation and intercession on the successive days of meeting:—

*Sunday, Jan. 1.*—Sermons on the Agency of the Holy Spirit in the Present Dispensation.

*Monday, Jan. 2.*—Thanksgiving for Blessings upon Individuals, Nations, and Churches; together with Confession of Sins.

*Tuesday, Jan. 3.*—Pastors, Teachers, Evangelists, and Missionaries.

*Wednesday, Jan. 4.*—The Children of Christian Parents, Congregations, and Schools.

*Thursday, Jan. 5.*—Sunday Schools, and all actively engaged in Christian Work.

*Friday, Jan. 6.*—The Abolition of Slavery and Cessation of War.

*Saturday, Jan. 7.*—The Christian Church: For increased Holiness, Activity, and Harmony among its several sections.

*Sunday, Jan. 8.*—Sermons: The Visible Unity of the Church—"That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me."—*John* xvii. 21.

## ANOTHER FRENCH OUTRAGE IN THE SOUTH SEAS.

It was hoped, that proceedings so violating every principle of religion, morality and justice, as those which have at times, heretofore, marked the conduct of the French, in their pursuit of power and influence, and their opposition to Protestant Christianity, would not again occur. But the *Sydney Morning Herald* presents a statement of recent transactions at the Island of Lifu which would seem to have been hardly less atrocious than those which, some years ago, at the Sandwich and especially at the Society Islands, roused the indignation of every right-minded man. Lifu is the largest of the Loyalty Islands, in the South Pacific, (latitude 20° 30' S., longitude 167° 47' E.) where the London Missionary Society has had a station for many years. So successful has been the missionary work, that most of the people seem to have become nominally Christian; and there were in the group, according to the last Report of the Society, 1,215 communicants in the churches, and on this island of Lifu, 439; and an institution was recently commenced on the island for training native teachers and pastors. In giving an account of the outrage now referred to, the *Morning Herald*, as quoted in the *British Standard*, says:

Tracing the supposed causes of these outrages, it seems that a young man in Lifu, while conversing with one of the French missionaries, expressed his disdain of the French, using words to this effect:

"Who are the French, that I should be afraid of them!" This was assumed to be the expression of settled hostility, and was transmitted by the missionary to the French Government. On another occasion, a French missionary presented himself in a village exclusively Protestant, and demanded of the chief that they should build him a house. Under these circumstances the native teacher consulted the European missionary, who replied that, as for the priest, he was neither a chief nor their pastor, and they were not bound to render him services without payment. This letter, coming into his hands, was translated into French, and forwarded to the Governor of New Caledonia.

In the month of May, an officer, not much more than twenty years of age, arrived in a steamer sent by the Governor of New Caledonia, to take possession of the island. He was accompanied by twenty-five soldiers. On the day following, the flag of France was planted for the first time on the island of Lifu. The natives were informed that henceforth they were to consider themselves subject to the commandant, and that their own laws were null and void. A few days afterwards a steamer arrived, bringing cases of books, and an order was issued that none other should be used. The Protestants were prohibited exercising the functions of their religion, and the schools were closed. In the island there were seventeen churches, 1,500 communicants, as many candidates, and about 2,000 children under instruction.\* The improvement of their social circumstances was great. They had not only made improved roads, but they had also erected lath and plaster cottages, and one of their chiefs had all the usual conveniences of civilization.

On the 21st of June, the Governor of New Caledonia himself arrived, accompanied by about three hundred men. On the day following, a party of officers examined the village and made inquiries of the missionary as to the arms and numbers of the natives. A chief of the district propagated among them a statement, that unless they conformed to the French religion they would be exterminated. Under the influence of these fears, the population retreated to the bush. On the following day the Governor landed, accompanied by 150 soldiers, and attended by a small party of natives. Having taken up his position on a public road, it was there announced that the island was French. The natives were prohibited from supporting the missionaries, or doing anything for them without payment, and they were informed that they were to consider

the commandant as their ruler. The soldiers then dispersed and looted the dwellings of the natives. Finding one of the teachers, they ejected him at the point of the bayonet, and robbed him of his property.

In the evening the French retired, when the natives returned, armed with various weapons, among which were some muskets. This circumstance was alleged as the justification of the subsequent proceedings. The natives were advised by the missionary not to make any resistance, and they resolved to retire into the interior beyond the reach of the French. The missionary and native teachers, according to custom, met on the following morning for prayer. They were so engaged when the chapel door was burst open, and the house filled with soldiers. Finding the people quietly at prayer, the French retired, but surrounded the building. Except the missionary, all were detained as prisoners. A collision then took place between the French and the natives outside, when four of the natives were killed, and one of the soldiers. The French again entered the chapel, and bound several of the native teachers. A woman who had crept under one of the seats was wounded several times with a bayonet. An aged man, one of the deacons of the congregation, was pierced by a bayonet. The native teachers were conveyed on board ship in irons. After being kept for five days they were sent ashore, to await the arrival of the *John Williams* to convey them to Samoa. Their hands and feet bore the marks of ill-usage, and they were under the doctor's care. The missionary was confined to his house, and told that the sentinel would shoot him unless he kept quiet. The village was burned. The *Day Spring*, from Sydney, arrived a few days after this transaction. Seven missionaries were on board. They were not permitted to land, although some of the ladies were allowed to communicate with the shore. The captain was instructed not to permit any missionary to be left on any island of the group.

There can be little doubt that the Governor of New Caledonia trusted too readily to the rumors which have reached him, and that he has been to some extent a dupe in these nefarious proceedings. Many Frenchmen entertain so strong a detestation of England, and have such crude notions of missionary effort, that they are prepared to believe anything adverse to the British missionary. It is a common opinion among them, that all these gentlemen are commercial agents, sent by the British Government to the different islands to propagate British influence and to resist the advance of the French. It is evident that stories of a very absurd nature had reached the Governor of New Caledonia, and that these violent steps to assert the

\* These statistics must probably be those not of the island of Lifu only, but of the Loyalty group.—*Ed. Mo'y Herald.*

French authority were the result. The letter of the missionary, as translated, is a case in point. In its translation it had been made to refer to the French generally, and it was not until the insidious alteration of the singular to the plural had been pointed out that the Governor saw he had been mistaken. After a second expedition, which happily ended only in the destruction of native property, and about 1204-worth of cocoa-nut fibre belonging to the London Missionary Society, the French returned to the village at Wide Bay, whence they started. The Governor having left the commandant, he sent for the chiefs, who were told that every man might hold what religion he pleased, but that none were to assemble for worship; a prohibition which applied exclusively to Protestants. The whole series of transactions shows a recklessness and violence which can only embitter the spirit of the natives without at all promoting the dignity and influence of France. These men have been brought under Christian teaching by missionaries long established, and are naturally attached to their teachers and forms of faith. The French have violently stopped their worship, and deprived them of all means of Christian instruction but such as they will hardly admit.

The Governor of New Caledonia has stated, in an official reply to the missionary, that he would refer the case for the decision of his Imperial Majesty, and we hope that such mediation will be employed as may assure to the missionaries the unmolested prosecution of their labors.

#### A COMMUNION SEASON IN CEYLON.

Mr. Howland, of the Ceylon mission, writing in May last, referred to some incidents connected with a recent communion season, as follows: "In my last, I gave some account of the congregations at the out-stations. You would be interested, I think, in seeing them as they come together, once in three months, at the station, for our communion seasons. One such occasion has just passed. The services at the out-stations being omitted, the catechists who usually conduct them, with the teachers, their families and others, all come. They form a goodly company. There were, this time, eighty-three communicants, and a congregation of about two hundred and fifty present. On one side sit the teachers of the English school. Though peculiarly independent of the mission, some of them are most valuable assistants in our work; and I might speak

also of the teachers of the training school, and others.

"Leaning against one of the pillars, sits a man somewhat advanced in years, who might be termed a patriarch. His name is Jacob. Rachel, his wife, sits near among the women. Their children and grand-children, including those brought into the family by marriage, number forty-seven, all baptized, of whom sixteen are communicants. Jacob's brother is also present, whose children and grand-children, including children by marriage, number twenty-six baptized persons, of whom thirteen are communicants. His wife is still a heathen. If a sister of Jacob, and her husband and children are included, there are in the family circle eighty who have received baptism, and thirty-one communicants, of whom nineteen are members of this church, the others being connected with the English mission churches.

"Thus Christianity is beginning to take root in the land, by the blessing of God upon Christian families. This also affords an instance of the way in which the branches are spreading, and is suggestive of one of the reasons why the numbers reported in our churches are not always a true index of their increase. They go out from us to other mission churches, but rarely come from those churches to ours, owing in part to more favorable openings for employment in those missions.

"Two infants were brought forward for baptism. One by a young mother, whose husband is some hundreds of miles away, on the continent, at his station, as Inspector of Police. She has come on a visit to her Christian parents, and has not had the privilege of coming to the Lord's table before, since her marriage, two years ago. Her husband is not a professor of religion. Soon she must return and live again amid that deep darkness, and train her consecrated child in the midst of heathenism and sin. Her father, who has been my fellow-laborer from the beginning, and whose grey hairs are, to my eyes, a 'crown of glory,' stood with her, holding his grand-child for receiving the seal of the covenant.

"Two were admitted to the church, one of whom is the wife of a teacher of one

of the village schools. She was, previous to her marriage, more than a year since, a pupil in the Oodenville boarding school for about eight months. A comparison of what she is now with what she was, gives a striking impression of the influence of that school, and of the blessing from heaven which seems to rest upon those who become connected with it, even for so short a period. A visit to the village where she and her husband were born and now live, would give some idea of the depth and darkness of that 'hole of the pit from which they were digged,' and brought forth, by Divine grace, to be 'living stones' in the spiritual temple of God. I need not say that these seasons are precious."

#### A MISSIONARY ASKED TO FORSAKE HIS WORK.

A missionary at Marsovan, Turkey, who joined the mission in 1863, in a recent communication, refers to a letter to one of the mission circle, from a young man who expresses the hope that he has recently become a follower of Christ, but also hopes, "that those of his friends who are on missionary ground may at length discover, that there are heathen enough to be converted in their own land, and so return." In respect to such an intimation, this brother writes:

"What! Are these the feelings of one who has just found the blessed Saviour,—'the desire of all nations,'—the only name given under heaven whereby we must be saved! Is such the type of Christianity which the young converts of to-day are assuming? Is not God teaching us, by this war, that the poor Negro, brought from a foreign shore, is still a brother-man? And shall we not also learn, that he is no less a brother when living in his far off heathen home? O, if we learn not, as a nation, that every man on this wide earth who needs our help has a claim upon us for that help—that Christ has died for all—and that his last command, 'Go ye into all the world, and preach the Gospel to every creature,' can no more be confined to one country than it can be to one race, class or color,—then shall we, at best, learn but half the lesson which God would

teach us. Would that that brother could stand with me, and see the spiritual desolation and darkness which reign around me! Could he, with one spark of the love of Christ and the love of souls in his heart, say, Take away your little light; leave them in a darkness only less than that of the eternal night which awaits them, and come here, where so many lights are shining in every city, village and hamlet, and in almost every house?

"Can the dear Christian brethren at home say that their institutions are so precious to them that, in order to preserve them, they are willing to offer their sons by thousands of hecatombs, and yet be unwilling to send even a few to aid in building up those same institutions in the benighted parts of earth? Will they pay millions of dollars daily to secure these blessings to themselves, but not half a million a year to give them to their fellow men? I can not believe it. I will not believe it. I believe God is teaching us that we can give, far beyond what we had before imagined to be possible, and that we shall do manifold more for the world's salvation."

#### ZEAL OF A NATIVE CHRISTIAN.

Such instances as the following give cheering intimation of ways in which, ere long, the progress of the cause of truth may become much more rapid around our missionary stations. Mr. Taylor, of Mandapasalie, Madura mission, writes: "The native pastor, H. Zilva, has lost, for a time at least, the services of the valuable brother Yasadian from his church; yet, under the circumstances, we count it a gain. Since his conversion, three or four years since, Yasadian has been very consistent as a Christian, and quite active. Few catechists are more laborious. Every Sabbath was a day of active service for Christ, either in his own village or in some of the villages around. In the latter part of last year, it was impressed on his mind that he should remove to Combekonam, about one hundred miles distant, and labor particularly for the conversion of his kindred in that region. He was doing well in his business as a trader where he was, and stated that

he might perhaps come back after a time, but in answer to all inquiries why he left, his reply would be, 'It is said to me that I must go and preach the gospel in that place.' When he left, he made a feast for all the Christians in his village, and asked their prayers for him in the place to which he was going. He writes back frequently respecting his labors, and that he is enabled to do good; but says it is a very wicked place. He compares it to Sodom and Gomorah. In one letter, he mentioned how the heathen opposed when he exhibited the folly of their ways, but were respectful and attentive when he proclaimed the excellence of the gospel; and he was able to speak of the good impression made on the mind of a Mohammedan. The devotion and zeal of this brother will be owned of God. May it be blessed to awaken the zeal of others."

#### A HINDOO CHRISTIAN ON "THE WAR."

Mr. Capron, of the Madura mission, India, wrote, July 5: "I wish you could have sat down with me night before last in a little native house, (nine feet by five,) and listened to one of the native Christians expressing, in his quaint way, his confident hope of a happy termination of the war, by the victory of the North. 'The Lord has given me his grace,' he said. 'It covers me like a sheet. The war (the 'hatred' was his expression) will soon be ended. I feel it; I know it; I have confidence.' I asked him to pray, and in slow and measured language he began; but as soon as he had reached the end of the sentence which he had thought out beforehand, he broke out, 'Sir, [Lord,] bless the American mission. Bless the missionary here, the mother and the children. Bless the catechist and bless his family; and Sir, Father, O Lord, bless their mother society (the Board) and cause the hatred to cease.'"

#### SEEKING MEDICAL AID.

Mr. Chester wrote from Dindigul, March 9: "The people *will* come for medicine, and I have to be very systematic as to the time and mode of administering it. I have been from seven till even one o'clock, busy with the sick; but must hereafter stop

work at twelve, that I may have a little time to rest. In eleven days there were nearly 500 patients, reaching sometimes to 70 in a day. I gave to none who were not at the meeting at seven o'clock, but some came at three and four o'clock in the morning, to get a ticket from my servant, who was sleeping on the veranda. One village, six miles and a quarter from here, where the people are all Goa Romanists, I visited more than twenty times, to see cholera patients; and by the blessing of God, was able to be of some use to the poor frightened people. The disease stopped entirely ten days ago, and now when I go there, the people all come out of their houses and treat me as if I were their father. They listen to my words most earnestly and affectionately, and two from that village have commenced attending our church on the Sabbath."

#### SHIPWRECKED SAILORS AND CHRISTIANIZED FIJIANS.

A recent number of the London *Record* contains the following illustration of the happy influence of Christian missions among the islands of the Pacific: "The wreck of the ship 'All Serene,' while on a voyage from Vancouver's Island to Sydney, was noted some days ago. The crew constructed a rude punt from portions of the wreck. In this they were exposed to fearful hardships for seventeen days, hunger and thirst producing madness, and the death of thirteen of their number. Finally, on the 17th of March, the punt drifted ashore upon Kandava, the southernmost island of the Fiji group, and the eighteen survivors just managed to crawl over the sharp coral reefs, anticipating a still more dreadful end to their sufferings, under the idea that they had arrived among cannibals. The natives of Kandava, however, on this occasion testified in a marked manner the great change that has been wrought among them by the introduction of Christianity. They assisted and carried these poor men to their houses, fed and nursed them, and washed and dressed their wounds. A day or two afterwards, the two ministers of the Wesleyan Mission, resident at Kandava, took charge of the sufferers."

## MONTHLY SUMMARY.

## HOME PROCEEDINGS.

A change has occurred at the Missionary House within the past month, the announcement of which will be noticed with regret by very many. Mr. JAMES M. GORDON, after performing for more than ten years, most acceptably, the arduous labors required by his position as Treasurer of the American Board, has felt it to be his duty to retire from the place. The Prudential Committee, on accepting his resignation, adopted the following resolution:

"Resolved, That in assenting to the dissolution of his connection with the Board, with a view to his return to the position which he occupied before his acceptance of the office which he has filled for more than ten years, so much to the satisfaction of the missionaries abroad and our friends and patrons at home, we have been influenced solely by considerations affecting himself and his family; that we feel truly grateful to him, and still more to the great Head of the church, for the valuable service which he has rendered to the cause of missions; and that it is our heart's desire, that the blessing of Him who keepeth covenant and showeth mercy may attend him evermore."

The Committee have appointed Mr. LANGDON S. WARD, to be Acting Treasurer until the next meeting of the Board. Mr. Ward has been Mr. Gordon's chief clerk during the whole term of his official connection with the Board, has thus become familiarly acquainted with the routine of business, and has the entire confidence of the Committee as a man well fitted for the place.

## MISSIONS OF THE BOARD.

*Western Turkey.*—Mr. and Mrs. E. E. Bliss and Miss Pond, arrived at Constantinople, October 15. Mr. Bliss writes that the persecution has been a great blow to the work among Mohammedans. "No Turks now attend our services, and when any advance is made towards those who were esteemed inquirers, or friendly, they

point to the city prison and the men in exile, and decline our advances." Ahmed has been sent into exile at Rodosto. "The foundations of religious liberty seem to be very much shaken, by these events; but we have strong hope that, in the end, they will be more firmly established."

Mr. Ladd, of Smyrna, writes that the Turks of Aiden have succeeded in re-establishing the Sabbath as a market day there, for all who wish to have it on that day. It will be remembered that it had been changed, by a firman, at the request of the Christians, to Tuesday, which the Turks call the infidel's market day. Whether, now, Tuesday will be established as the regular day, remains to be seen. There are a few persons at Aiden who, it is hoped, may soon unite with the little church there. Mr. Ladd thinks evangelical doctrine is evidently gaining ground in the place, though the Protestant Sabbath congregation is but about twelve.

*Central Turkey.*—Letters from Aintab speak of the examination and exercises at the close of the year, in the female boarding school, as quite interesting and highly satisfactory. Of the eight graduates, three are hopefully pious, and several others seem "not far from the kingdom of heaven." Several of them, it is expected, will be usefully employed as teachers. At the closing exercises about 150 spectators were present. All manifested a most lively interest, and when dispersing, many went to the missionaries and expressed their thanks for the opportunities thus afforded their daughters. The winter term in the school commenced October 17, and on that day, Nerses, a faithful and excellent helper of Miss Proctor in the school, was removed by death. His loss is felt as a deep affliction.

*Nestorians.*—Dr. Wright and daughter, and Mr. and Mrs. Coan and family, reached Oroomiah, "in good health and spirits," September 28. Mr. Rhea notices the death of another most able and excellent Nestorian Christian, and helper in the

missionary work, Dea. Isaac, brother of the late Patriarch, and a few days later, that the "much esteemed brother, Pastor Meerza," also. The prospect now is, that there must be another very trying year for the poor among the Nestorians. The harvests, though apparently promising, did not yield well, and "prices are considerable higher than they were at this time last year."

*Mahrattas.*—On the first Sabbath in October, four persons were received to the 2d church at Ahmednuggur,—two males and two females. One was a young man of good caste, a pupil in the school for catechists, and one a young woman of high caste, the wife of a Brahmin convert.

*Madura.*—Mr. Rendall writes, Sept. 23, that the meeting of the native Evangelical Society was most interesting. The Society had raised over 600 rupees during the year, and had supported six of the native pastors. Mr. Rendall is confident that the native Christians will advance, from year to year, in the work of sustaining their own institutions.

Mr. Washburn writes of work in the itineracy, in which he, like others, is much interested. In March, in company with Mr. Taylor, he visited between fifty and sixty heathen villages in the Mandapasalie field, and was favorably impressed as to the feeling of the people with reference to Christianity. Afterwards, aided by several catechists, and a part of the time by Mr. Noyes, he visited more than two hundred villages of his own, the Battalagundu station, designing to make a thorough exploration of all parts of the field not easily reached by the catechists of the different village congregations. They addressed more than 6,000 persons, carefully mapped out the field, and took notes respecting various matters of importance in connection with the missionary work. In border regions never before visited, he states, "Christianity may be said to be wholly unknown to the mass of the people." Caste divisions prevent intelligence respecting what transpires among persons of one caste from circulating among other classes of the people. "The shanar knows the affairs of the shanar, and is indifferent to all else. 'What has the frog in the well to

do with the customs of the country?' is a proverb every where on their lips."

*Fuh-chau.*—Mr. Baldwin, (p. 12,) sends statistics of missionary operations in China, accompanied by remarks worthy of thoughtful perusal.

*North China.*—Mr. Chapin wrote, July 28, that the boys' school at Tientsin had been flourishing for some months, with an average attendance of about twenty-five pupils. "The chief drawback upon the usefulness of the school is the frequent change of pupils," who are mostly from the poorer classes, and "after a year or two of study, must leave to earn their own support." A boys' boarding school, in which pupils could be longer retained, is felt to be much needed; but, he writes, "our hearts ache most on account of the long delay in the arrival of reinforcements, to occupy Peking, Tung Chau, and other accessible places. \* \* \* While there are these delays in getting the necessary agencies of evangelization at work, the tide of human life around us waits not for them, but daily, hourly, sweeps multitudes into eternity, and our hope of saving them is gone forever. Whatever it is in our power to do, should certainly be done quickly. One missionary of the right stamp now, may be of as much value, may accomplish as much for the salvation of China, as two or even four a few years hence. How long God will hold the gate of China open,—when the government is doubtless as anxious to close it, as in former days,—unless his church shows a more earnest purpose to enter it with the gospel of eternal life, we know not. Will not the courage and energy displayed by the American people during the past three years of conflict with a gigantic rebellion, be henceforth consecrated to an even higher and more noble end, the salvation of the world?"

*Zulus.*—Mr. Tyler, (see page 15,) gives some account of a very interesting anniversary occasion among the Zulu Christians, which clearly indicates that a great work has been done for them. Two persons, employed by the Native Missionary Society, have been regularly licensed by the missionaries, as preachers of the gospel.

*West Africa.*—Letters from the Gaboon

mission, of September 22, and 24, mention the introduction, through French steamers, of the small pox. There had been several cases among the people, and as they had not been vaccinated, and no vaccine matter was to be had, there seemed reason to fear that the disease would prevail extensively and be fatal to many. The missionaries hardly knew what to do with the boarding pupils in their schools. They would be exposed if kept on the mission premises, and yet more exposed if sent away; and some had no homes to which they could be sent.

Two or three persons would probably be added to the church at the next communion season, unless the small pox should be so prevalent as to break up the services. Mr. Walker mentions a visit to the French (Roman Catholic) mission, and says:—"They make little or no attempt to check the killing of those accused of witchcraft, or killing by charms. They have no hope for the Mpongwe or slaves, but only labor for the foreigners. Their schools have very few Mpongwe in them." "They sell rum and other spirits without stint. This we could not believe till it was put beyond all doubt. I do not expect much from them as a Christianizing or civilizing power." Another fact of much interest in connection with African explorations is mentioned by Mr. Walker as follows:—"Du Chaillu is now starting from the Fernand Vaz river, for the Nile and Egypt. I think his success possible; which is all he expects. Perhaps no living man is better prepared for the undertaking than Du Chaillu."

A letter of earlier date, from Mr. Walker, on another page, speaks of a month of sadness occasioned by sickness and deaths among the members of the church, and mentions the case of a man accused of witchcraft, who fled to his house for protection, and was saved from his fierce pursuers.

*Hawaiian Islands.*—Mr. Alexander writes from Wailuku, October 6, that one who was a member of his church, but whose Christian standing and influence had not been the best of late, has joined the "Reformed Catholics," and been ordained a deacon by Bishop Staley. One of Mr.

Alexander's theological students recently received a call to take charge of a church at Wailupi, Oahu, and has been licensed by the Oahu Association, and located there. Another of the students will probably be ordained soon over a church in Kau. "Thus we make a little progress."

*Micronesia.*—A letter from Mr. Snow mentions, that in April last he received seventeen persons to the little church at Ebon. Several boats had returned from the North, with two chiefs and more than two hundred of the people. The two chiefs had "worked hard to frighten the believers," and more opposition was expected when other chiefs should return. During Mr. Snow's absence, on his visit to Kusaie, reported in the Herald for October last, there was considerable sickness at Ebon, several deaths occurred, and the interest of the people in the instructions of the missionary seemed to decline. They were beginning again to manifest the former interest, when the chiefs and people returned from the North, putting things back; but "the real Christians seem not to have been greatly affected, though there was some apparent coldness on their part." There are thirty-three members in good standing in the church; but *all* the chiefs are now openly on the heathen side, and Mr. Snow feels that it will be remarkable if all the professing Christians should stand firm against opposing influences. Some of the young chiefs are trying to lead young girls astray; and "it will be surprising if they do not use force." Defections in the church are to be feared, if not expected, and the new and weak disciples, as well as their missionary, much need the prayers of Christians.

#### OTHER MISSIONS.

*China.*—A correspondent of the *Christian Work* wrote from Shanghai, June, 1864, noticing signs of progress in the missionary work in China. Among other things he says: "Canton, where the gospel has been preached so long, with apparently so little fruit, is now giving decided signs of promise. I have never seen, in any part of China, as large and interesting chapel audiences, composed of heathens only, as here." "To

saying nothing of the other societies and the different out-stations at Amoy, there are in connection with the American Dutch Reformed Mission, two self-supporting native churches, with native pastors. It was delightful to see the dignity and grace with which these native pastors preside over their respective charges, and the evidence they give of being faithful men and apt to teach. These two churches, besides supporting their own pastors, contribute about one thousand dollars a year to different benevolent objects.

"In Ningpo, there are also decided evidences of advancement. It was my privilege to spend a Sabbath at Yuyiao, one of the out-stations, at which time fifteen were received into the church by baptism. In this church, where there were, a little more than a year ago, but five members, there are now more than forty. They are entirely independent of foreigners, as far as pecuniary aid is concerned, and give every evidence which could be desired of having embraced the gospel in the love of it. The work in this station has been carried on almost entirely by a native preacher, who was educated in the Ningpo Boarding School. He is an earnest and efficient laborer, and gives great promise of future usefulness in the church. The number of converts in Ningpo is about 450."

*Africa.*—Rev. S. J. Whiton, of the American Missionary Association, writes from Good Hope, Mendi Mission, July 18: "Fifty years ago, the Sherbro was in deep darkness. No ray of gospel light had dawned. No chapel-bell sounded on the Sabbath air. There were no missionaries, no schools; nothing but heathen superstitions and orgies. Slave-ships came, and carried away their loads of human bodies and souls. Bloody wars were constantly waged among the different tribes, for the capture of slaves, and even mothers sold their own children. Satan reigned triumphant. Now, how changed! The gospel is preached; schools are established; the Sabbath-bell is heard, and the day regarded in a degree; there are many Christian people; and slowly but steadily the heathen ceremonies are disappearing. Thanks, thanks to the Lord for what he hath wrought!"

*North-west America.*—Dr. Wood, of Toronto, writes, in the *Wesleyan Notices*: "A few days since Mr. Woolsey arrived safely in Toronto, after more than nine year's labor among the Indians on the plains of the Saskatchewan, and around portions of the base of the Rocky Mountains. Since his stay there, he and Mr. Steinhaur have baptized upwards of seven hundred adults and children. It is impossible to tell how many of these have been savingly converted to God; but enough evidence is accessible, gathered from their lives and deaths, to justify our rejoicing in the power of the gospel as adapted to their state and condition, and to glorify the grace of God which has attended and given success to the labors of his servants."

*India.*—Pastor Harms is about to commence a mission among the Telooagoos, India. His African missions, with their twenty-five principal and subordinate stations, have "almost too large a force;" and in his two mission houses there are forty-eight pupils waiting for employment. His treasury, likewise, is more than full.

#### MISCELLANEOUS.

*Peruvian Slavers.*—The infamy of the Peruvian slavers among the South Sea Islands is becoming deeper and deeper. The *Missionary Magazine*, (London Society) introducing letters from missionaries, says: "Although it will be seen that the state of the Austral Islands, with a solitary exception, is encouraging, there is, in connection with *Rapa*, a mournful sequel to the intelligence formerly given of the wicked and atrocious proceedings of the Peruvian slavers. We had before learnt that the Peruvian Government, aroused to a sense of the cruel conduct of its subjects towards the inhabitants of several islands in the South Pacific, had provided a vessel for the reception of such of the enslaved people as were anxious to return to their several homes. The number of those rescued from slavery amounted to 360, but, from the crowded state of the ship, and the cruelty they suffered on board, no less than 344 died at sea and were buried in the deep. The sixteen survivors were forced by the

captain on *Rapa*, where they spread the fatal disease under which they labored, throughout the island, and one-third of the population fell victims. At the time of Mr. Green's visit, *seven* only of the sufferers who had sailed from Peru remained. Such has been the horrible result of the recent attempt to enslave the peaceful and Christian inhabitants of Eastern Polynesia. More than 2,000 were torn from their homes and kindred, and of those rescued from bondage probably *not one* will return to report the sufferings and the death of his countrymen."

*Providential Protection.*—Rev. S. J. Whiston writes from West Africa: "We all rejoice over the late defeat of the King of Dahomey, in his effort to destroy Abbeokuta. Last year, when he fled without striking a single blow, every body regarded it as a remarkable interposition of God for the protection of the Christian natives and missionaries; and it seems no less so now. He gathered an army of fifteen thousand, many of them the famous Amazons, or women-warriors, and made a desperate attempt to capture the city; but he was utterly routed, with a loss of four thousand. Even the heathen ascribe the victory to the missionaries' God. A Dahoman prisoner says, 'When we tried to force our way into the town, our courage failed. We could not fight as we are accustomed to do. We trembled, and felt more like running than fighting. You need not be afraid that any power will take your town; for there is some one helps you; something fights for you.' Surely, the Lord is round about his people, even in African wilds, and they need not fear what man can do unto them."

*Spain.*—A new law for the regulation of the press has just been published in Spain, which shows to what an extent the principles of religious liberty continue to be slighted in that country. The following is the tenor of two of its provisions:—

"Art. 6. No production relative to the doctrines of our holy religion, to the Holy Scriptures, or to Christian morality, is to be published without episcopal approbation.

"Art. 26. The offenses which, without being mentioned in the penal code, are

committed by assailing or by ridiculing the Roman Catholic Apostolic religion, or its forms of worship, or by disparaging the sacred character of its ministers, will be punished in the house of correction. Such, however, as consist in an attempt to undermine or to alter the above mentioned religion, or to introduce the ritual of another religion, will be punished with imprisonment. In both cases a fine will be incurred of from 100 to 500 piastres."

*Self-sacrifice in India.*—The Friend of India gives an account of a recent festival when the car of Juggernaut was drawn, within a mile or two of the office where that Journal is published. It says:—"Again the Brahmins shouted, and men beat gongs on the car; again the mob pulled, and the huge fabric was dragged forward a few yards. It stopped suddenly, and the crowd seemed seized with a fit of madness, so eagerly were they rushing forward to peer under the wheels of the car. A great cry was set up; we pushed forward with the rest to look beneath the car. Behind it there lay upon the ground a poor old woman, with thin wrinkled limbs and gray hair, her face almost crushed into the earth, and her foot cut nearly off. She writhed feebly in her dying agony, and the Brahmins coolly looked down upon her, with heavy, leaden faces, while the crowd still peered beneath the car and cried out that there were more. Upon a closer inspection we saw beneath the front wheels one man, a strong black-whiskered man, lying with the wheel still upon him. He was turned over slightly on his side, and his bowels were crushed out, and the ground around him was soaked with his blood, which had gushed from his mouth and nose. A little beyond him was a second man, likewise crushed to death—the very image of humanity was wiped from the wretch as if with a sponge. The crowd stood for a long time looking on at this miserable tragedy, and then they dragged the car back so as to remove the two dead men. Our question is: Does the Government permit this self-destruction?"

*Polynesian Scriptures.*—The editor of the Honolulu *Friend* mentions having recently received a copy of a new edition of the Bible

in the Tahitian, and also a copy in the Samoan language, and remarks: "It is a most interesting feature in nearly all the Polynesian missions of the South Seas, that the missionaries are engaged in perfecting and publishing their translations of the Bible. It is an herculean work to reduce a language to a written form, and then to publish in that language an entire copy of the Scriptures. Who will not honor the men who have undertaken and accomplished this work? Such men are erecting the noblest of monuments."

*China.*—One turning point in the history of China seems to have been passed. Nanking has been taken by the imperial troops, and the Taiping rebellion is quelled. There has been abundant rejoicing, giving of gifts and rewards, and granting of pardons, at Peking. What the effect will be upon efforts to propagate Christianity, and the liberty of missionaries to prosecute their work, remains to be seen. "As yet," a missionary wrote in August, "our obnoxious residence in Peking is not an annoyance; the joy is too great. But probably, when the excitement has declined, if anything can be done to trouble us, it will be done." "This feat of arms, while it has, to all appearance, put an end to the rebellion, and given promise of peace to the nation, may occasion no little difficulty in the spread of Christianity and of foreign civilization. The two principal officers in command in the hitherto rebellious provinces, should they return to Peking, will both exercise an influence adverse to us. And they have received their share in the shower of honors." From the testimony of missionaries in some other places in the empire, it would appear that the people are returning with new zeal to the old idolatry, which had received such heavy blows at the hands of the insurgents. Idolatrous temples are being rebuilt, and idol-services resumed.

*The Arabic Scriptures.*—The American Bible Society has undertaken the great and noble work of electrotyping the whole Word of God in the Arabic language, as translated, with so much labor and care, by the late Dr. Eli Smith and Dr. Van Dyck. This, for accuracy and beauty of

style, is pronounced on all hands to be a model version, and on application of the Syria mission, after very full deliberation, the Bible Society have resolved to electrotype the whole, first in the four most needed of ten designed editions, under the supervision of Dr. Van Dyck. It is estimated that the expense will be from thirty-five thousand to fifty thousand dollars.

#### DEATHS.

At Marsovan, Turkey, October 10, EMILY LOIS, only child of Rev. John F. and Mrs. Lizzie Smith, aged 13 months and 21 days.

At Burlington, Vt., November 13, Mrs. HEMENWAY, wife of Rev. Asa Hemenway, formerly of the Siam mission.

#### EMBARKATION.

REV. HENRY HARRIS JESSUP, of the Syria mission, REV. JASPER N. BALL, of the Western Turkey mission, and Mrs. MARTHA ANN BALL, from Hastings, Minnesota, a new laborer, sailed from New York by steamer, for Liverpool, Nov. 26, on the way to their respective fields.

*Correction.*—In the last number of the Herald, page 389, Mr. Calhoun was made to speak of the holding of certain marks of distinction as seeming to him "inconsistent with the sound principle of purity in the Christian ministry." He doubtless intended to write *parity*.

## DONATIONS.

### RECEIVED IN NOVEMBER.

#### MAINE.

Franklin co. Aux. So. Rev. I. Rogers, Tr.	
Farmington, Cong. ch. m. c.	20 50
Penobscot co. Aux. So. E. F. Duren, Tr.	
Brewer, 1st cong. ch. and so.	30 51
Brewer, Village. do.	37 77
Foxcroft and Dover, 1st cong. ch.	
and so. 6,50; Julia S. Budge, 2;	8 30
Garland, Cong. ch. ad'l,	3 00
Holden, A debtor,	5 00
Orono, Cong. ch. and so.	26 83—110 61
York Conf. of chs. Rev. G. W. Cressey, Tr.	
York, 1st cong. ch. and so.	93 35
	294 46
Eastport, Centr. cong. so. 25; M. E.	
F. S;	30 00
Machias, Centre St. cong. ch. wh.	
cons. Rev. H. F. HARDING and	
H. M.	100 00

Norridgewock, Cong. ch. and so.	55 00
Rockland, Rev. Mr. Cutter,	1 00
Seaboard, 1st cong. ch. and so.	12 60
Showhegan, Mrs. E. D.	1 00—129 60

424 06

## NEW HAMPSHIRE.

Cheshire co. Aux. So. Geo. Kingsbury, Tr.	
Dublin, Trin. cong. ch.	22 00
Keene, La. 45,88; gent. 2,10; m. c.	
12,01	60 99
Roxbury, Cong. ch. and so.	3 00
Stoddard, do.	25 55—111 54
Hillsboro' co. Aux. So. Geo. Swain, Tr.	
New Ipswich, Children's Fair for Micro-	5 00
nesia,	
Merrimack co. Aux. So. G. Hutchins, Tr.	
Concord, Julia M. Fletcher,	25 00
East Concord, Cong. ch.	13 38—38 38
Sullivan co. Aux. So. N. W. Goddard, Tr.	
Plainfield, Rev. J. Scales and others,	22 50
	177 42
East Hanover, Rev. B. Smith,	5 00
Westworth, A. A. Whipple,	1 00—5 00

183 42

## VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.	
New Haven, Cong. ch. and so. 46;	
Wm. P. Nash, 50;	96 00
Salisbury, C. S. Sheldon,	3 00—99 00
Caledonia co. Conf. of chs. E. Jewett, Tr.	
Cabot, Cong. ch. and so.	15 25
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Chittenden co. E. A. Fuller, Tr.	
Burlington, 1st Calv. ch. m. c.	31 31
Underhill, Two friends,	21 00—55 31
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and J. Steele, Trs.	
Pomfret, Cong. ch. and so.	15 40
Springfield, do.	65 00—80 40

373 49

Legacies.—Bradford, Betsey S. Ayer,	
by J. W. Batchelder, ex'r, less	
tax, 5;	95 00
Peashead, Mrs. Lydia C. Shedd, by	
Ezra Chamberlain, ex'r,	853 10—218 10

1,321 50

## MASSACHUSETTS.

Berkshire co. Aux. So. James Sedgwick, Tr.	
Pittsfield, Maplewood Institute,	
m. c.	26 31
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12,50; an aged lady, 30; a friend, 100;	192 23
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Lawrence, Two friends,	200 00
Lynn, 1st cong. ch. m. c.	29 57—229 57
Essex co. North Aux. So.	
Newburyport, Whitefield ch. and so.	
wh. cons. NYMPHAS STACY an H. M.	100 00
Hampshire co. Aux. So. S. E. Bridgman, Tr.	
Amherst, L. Hallock,	3 00
Florence, C. E. L.	1 00
Goshen, Cong. ch. and so.	20 00—23 00
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Charlestown, 1st cong. ch. m. c.	13 53
East Cambridge, Evan. cong. ch.	
m. c.	13 20
Frammingham, Hollis evan. ch. la.	
so. circle for Aintab,	80 00
Lancaster, Cong. ch. and so.	53 30—160 03
Norfolk co.	
Dedham, Allin evan. so. wh. cons.	
ELIJAH HOWE, LEONARD ALDEN,	
JAMES DOWNING and BENJAMIN	
BOYDEN, H. M.	370 80
Roxbury, Eliot ch. m. c. 10,63;	
Vine st. ch. m. c. 30;	40 63

Sharon, Cong. ch. and so.	27 65
West Roxbury, So. evan. cong. ch.	
and so.	218 61
Wrentham, 1st cong. ch.	4 50—662 19
Old Colony Aux. So.	
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Petersham, Cong. ch. and so.	14 80
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with prev. dona. cons. AARON	
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ad'l, 3,50;	25 75
Winchendon, North cong. ch.	215 64—256 19
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Auburn, Gent. 42,50; la. 31,35;	
m. c. 15;	89 85
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fr. Alex. De Witt, 100, wh. cons.	
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265,90; m. c. 77,01;	342 91
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Worcester co. South, W. C. Capron, Tr.	
Northbridge, 1st cong. ch. and so.	30 00

J. M. Noble,	10 00
Chelsea, Winnisimmet ch. m. c.	25 85—35 85
	2,281 73
Legacies.—Brimfield, Lucy Bishop, by Sal-	
mon Homer, ex'r,	19 00
	2,300 73

## RHODE ISLAND.

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Portsmouth Grove, Gen. Hospital,	
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Providence, A friend,	5 00—20 50

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Litchfield, Coll. 311,62; m. c. 48,97;	320 66
Milton, Cong. ch. and so.	20 00
Morris, do.	94 80
North Canaan, Cong. ch. and so.	
wh. cons. Rev. HENRY M. GRANT	
an H. M.	51 25
New Preston, Coll. 25; New Pres-	
ton and Warramung Asso. wh.	
cons. JOHN L. GUNN an H. M.	
123,02;	158 02
Northfield, Cong. ch. and so.	19 50
South Cornwall, do.	105 10

Torrington, do.	18 00
Washington, do.	155 25
Winchester Cong. ch.	25 50
Woodbury, 1st cong. ch. and so., 110; anniversary contributions, 29,57,	139 57-1,322 42
Less paid for printing, &c.	6 51

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New Haven co. East, F. T. Jarman, Agent.	
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New London and vic. and Norwich and vic.	

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Bourah, New Concord so.	16 90
Griswold, ch. and so.	74 20
Norwich, Broadway ch. m. c. 18,36; ann. coll. 823,15; 1st ch. m. c. 14,65; ann. coll. 183,25; 2d ch. m. c. 17,38;	1,056 79
Salem, Cong. ch. and so.	17 25-1,165 14

Tolland co. Aux. So. E. B. Preston, Tr.	
Columbia, Cong. ch. and so. gent. 41,03; la. 32,46, wh. with prev. dona. cons.	
LORENZO W. DEWEY an H. M.	73 49

Windham co. Aux. So. Rev. S. G. Willard, Tr.	
Voluntown and Sterling, Cong. ch. 30 00	
Woodstock, East cong. ch. and so. wh. cons. Rev. E. H. PRATT an H. M.	102 25-132 25

Birmingham, Cong. ch. and so. (of wh. 50, fr. Frederick R. Shelton)	147 30
Greens Farms, Cong. ch. and so.	202 55-349 85

Legacies.—Kent, Mills Bordwell, by Hugh Gleason, ex'r, less tax, 30;	470 00
Killingworth, Mary Hull, by Wm. S. Hull, ex'r,	20 00
Norwich, Thomas Kinne, by E. M. Kinne, adm'r, wh. cons. ABAMIN- TA KINNE and GEO. W. KINNE, H. M.	250 00-740 00

	6,659 37
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## NEW YORK.

Monroe co. and vic. E. Ely and Wm. Ailing, Agents.	
Brookport, Pres. ch.	85 53
Clarkson, Cong. ch.	24 00
Ogden, Pres. ch. bal. 10,50; Rev. H. Dyer and family, 15;	25 50
Parma Centre, Pres. ch.	16 40

Rochester, Plymouth ch. m. c. 35,29; Brick pres. ch. m. c. 31,66; coll. 61,96; Centr. pres. ch. m. c. 192,44;	324 35
Spencerport, Samuel Wear, 20 00-495 78	

New York and Brooklyn Aux. So. A. Mer- win, Tr.	
Of wh. from S. R. S., 400, wh. cons. SUM- NER E. STONE an H. M., Henry T. Mor- gan, 200; Students of Un. Theol. Sem. 32,50; G. G. Spencer, 100; E. A. Graves, 100;	1,741 19

	3,236 97
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Arkport, Mrs. Ellen Hurlbut,	4 00
Candor, Cong. ch. 12; Y. T. T. 5;	23 00
Champlain, F. Moore,	50 00
Danville, Mrs. Elizabeth Shepard,	10 00

Durham, 1st pres. ch. 25,81; la. cent so. 14,50; pres. ch. wh. with prev. dona. cons. Rev. A. COOPER an H. M. 20,45;	60 76
Hudson, 1st pres. ch. m. c.	91 00

Lansingburg, Olivet ch., DAVID JUD- son, wh. cons. himself an H. M.	100 00
Lyons, 1st pres. ch. ladies,	34 25
Madison, Cong. ch. and so.	5 50
Mortonville, Harriet B. Deane,	2 00
New Berlin, Cong. ch. and so.	10 25
New York, Mrs. Parker,	200 00
Oneonta, Pres. ch.	12 75
Palmyra, 1st pres. ch.	223 68
Phelps, do.	24 00
Rocky Point, Cong. ch. and so.	15 00
Summer Hill, Pres. ch.	15 00
24th Battery, A soldier's thank-offe- ring,	5 00-886 19

	3,123 16
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Legacies.—Port Byron, David Wilson, by W. A. Jacobs, ex'r,	436 25
Troy, Benj. and Maria Talmadge, by Mrs. B. T. Cushman,	481 54-919 79

	4,042 96
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## DELAWARE.

Wilmington, J. A. P.	10 00
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## NEW JERSEY.

Boonton, Pres. ch.	17 40
Morristown, South St. pres. ch.	622 50
Newark, 2d pres. ch. young people's miss. so. wh. with prev. dona. cons. Wm. H. Woodruff an H. M., 81,04; 1st pres. ch. coll. 468,98;	730 02
m. c. 240;	
Parlissippany, 1st pres. ch.	9 00
Patterson, Mrs. C. B. Atterbury,	14 00
West Hoboken, 1st pres. ch.	50 45
Whippany, do.	77 00-1,580 27

## PENNSYLVANIA.

By Samuel Wolf, Agent.	
Delaware Water Gap, Mt. ch. m. c.	5 00
Norristown, Central ch.	43 00
Philadelphia, Clinton St. ch. (of wh. 100, from Katharine M. Linnard, wh. cons. C. L. MARTIN an H. M.), 331,09; J. D. L., 25; Calvary, pres. ch. m. c. 113,67;	472 76-590 76
Hamilton, Pres. ch.	11 60
Lock Haven, G. B. Perkins,	4 13
Lewistown, F. I. Hoffman,	32 00
Montrose, Pres. ch.	30 00
Providence, do.	49 00
Waverly, Cong. ch. m. c.	7 01
Wellsborough, Pres. ch.	9 30-141 04

	661 80
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## MARYLAND.

Baltimore, 1st Constitutional pres. ch.	130 00
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## VIRGINIA.

Fairfax Seminary, U. S. Hosp. Rev. J. A. Ferome,	1 00
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## OHIO.

By William Scott.	
Cincinnati, 2d pres. ch. m. c.	29 70
College Hill, Pres. ch. m. c.	21 70
Johnstown, Rev. E. Garland and wife,	20 00
Lima, Pres. ch.	43 50
Walnut Hills, Lane sem. m. c. 7; Mrs. McPerson, 10; a friend, 5;	22 00-135 90
Ashtabula, 1st pres. ch. 36; W. M. Eames, 10;	46 00
Aurora, R. F. Spencer,	10 00
Edinburg, Cong. ch. and so.	22 00
Granville, do.	152 00
Greenfield, Pres. ch.	16 00
Hudson, West. Bee. Coll. Miss. Ass.	14 25
Mansfield, Cong. ch. and so.	75 00
Pomeroy, Welsh cong. ch.	8 00
Tallmadge, Benev. asso. wh. cons. Mrs. ALMIRA SCOTT an H. M.	129 22
Toledo, M. C. Dickinson,	10 00-487 17

	625 07
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## INDIANA.

By William Scott.	
Greenwood, D. V. Brewer and family,	1 40
Pleasant Ridge, Pres. ch.	8 00—9 40
Terre Haute, S. H. Potter,	1,000 00
West Creek, Lake Prairie ch.	35 00 1,035 00
	1,044 40

## ILLINOIS.

Brighton, A family Thanksgiving offering,	10 00
Chicago, 1st cong. ch. 61,01; E. T. Adams, 10;	71 01
Elgin, Cong. ch. wh. cons. Rev. F. OXNARD and H. M.	55 00
Farmington, Matthew Simpson,	10 00
Galesburg, 1st cong. ch. and so.	42 20
Joliet, Pres. ch. and so.	37 00
Lockport, do.	8 50
Springfield, C. B.	5 00
Woodburn, A poor woman,	1 00—239 71

## MICHIGAN.

Delta, Cong. ch.	6 25
Detroit, W. D. S.	10 00
Goodrich, Rev. Geo. Winter, 5,20; m. c. 7;	12 20
Grand Rapids, 1st pres. ch. 13; cong. ch. for Adrianople, 50;	63 00
Kalamazoo, 1st pres. ch. 275; P. L. H. 2;	277 00
LeRoy, Cong. ch.	15 20
Mt. Clemens, Pres. ch. and cong. 21; la. miss. soc. 11,50; pres. ch. and s. s. 9;	41 50
Oakwood, Cong. ch. and so.	15 25
Plainwell, Pres. ch.	8 00
Port Hudson, L. Brewster,	19 00
Royal Oak, Cong. ch. and so.	7 60
Salem, R. J. Williams,	13 00
Stoney Creek, N. Kellogg,	5 00
Ypsilanti, H. Bradley,	5 00—488 40

## WISCONSIN.

Beaver Dam, 1st pres. ch.	78 56
Berlin, do.	6 48
Waupun, Rev. D. Pinkerton,	2 00—87 04

## IOWA.

Independence, Rev. J. Sampson,	1 00
Nevin, Cong. ch. m. c.	10 75—11 75

## MINNESOTA.

St. Paul, 1st pres. ch. 160; House of Hope, m. c. 11,50;	111 50
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## CALIFORNIA.

Downieville, Cong. ch. and so.	35 00
Gilroy, Cong. ch.	18 00
Grass Valley, Cong. ch. m. c.	17 85
Oakland, do.	36 20
San Francisco, 1st cong. ch. and so.	365 03
From. on gold,	122 81—588 89

## OREGON.

Portland, Mrs. Amory Holbrook,	22 00
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## WASHINGTON TERRITORY.

White Salmon, Mrs. E. S. Joelin,	50 00
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## COLORADO TERRITORY.

Central City, Rev. William Crawford,	9 00
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## FOREIGN LANDS AND MISSIONARY STATIONS.

Canada, St. Andrews, Rev. A. Henderson,	8 00
China, Fuh Chau, Dr. Lyman for Girls' Boarding sch. 73; Rev. A. Blauvelt for do. 7; Mrs. Peet for Training sch. 10; m. c. 1863, Training sch. 67,76;	159 76
Hawaiian Islands, South Kona, Rev. J. D. Paris,	50 00
Madura, September meeting,	6 25
Marash, Turkey, Rev. G. F. Montgomery,	12 00

Mahratta, Ahmednuggur, Capt. J. H. Drummond, 30; C. M. Harrison, Esq. 50; W. Salmon, Esq., 50; Maj. J. T. Annesley, 50; James Hunter, Esq., 300; Mrs. Homer, for schools, 15; Lieut. G. A. Jacob, 18; Lieut. S. S. Jacob, 15; L. H. Butcher, Esq., 25; Rev. W. F. Barker, 30; W. F. Lee, Esq., 12,50; T. G. Stickney, N. Y., 50; avails of box fr. Edinburgh, 20,86; coll. for Native Christians, 29,95; m. c. 12,69; maternal box, 93c; pastor in Serour, 6;	725 93
Bombay, Geo. F. Kittredge, Esq., 100; Mr. J. Brown, 5; Mr. Thomas Graham, 15; Maj. T. Candy, 25; a friend, 5; Rev. R. V. Modak, 32,50; Mr. J. Williamson, 35; Mr. B. C. Wates, 10; Mr. Thomas Blaney, 50; Mrs. Col. Kirby, 50; N. Spencer, Esq., 25; ch. con. for pastor, 86c; m. c. 4, 29; Mr. J. L. Bureleigh, for sch. at Byculla, 11,80; s. a. in America, for night class, 12,37;	382 82
Sakara, Mrs. Graves, 125; Mr. Munger, 25; Lieut. G. A. Jacob, 24; m. c. 79c; Sholapoor, Mrs. Hailes, 15; Mrs. Graier-son, 2,50; a friend, 5; Luxmon Row, 1,50;	174 79 24 00
	1,544 18

## MISSION SCHOOL ENTERPRISE.

MAINE.—Bluehill, s. s. 11; New Gloucester, s. s. 10;	21 00
NEW HAMPSHIRE.—East Concord, 11,78; Harrisville, s. s. 1,67; Hillsboro' Bridge, 6,70; Plymouth, Linnie and Katie Leavercett, 1,41; Webster, cong. s. s. 33;	54 56
VERMONT.—Berlin, Donnie Person, dec'd 2,10; Cabot, s. s. 12,73; Chester, Mary Temple and Sarah, 1; Cornwell, s. s. 10; Grafton, children, for Nestorian, 1; Hardwick, s. s. 25; Newbury, 1st cong. s. s. 25; Rupert, s. s. 6;	82 82
MASSACHUSETTS.—Templeton, s. a.	6 60
CONNECTICUT.—Stonington, 1st cong. s. a. for Madura, 5; West Meriden, 1st ch. s. s. 27,30;	32 20
NEW YORK.—Geneseo, 1st pres. ch. s. s. 14; Palmyra, 1st pres. ch. s. s. 3,38; Red Creek, pres. s. s. 5; Denton, pres. ch. s. s. 3; (reported last month as from the church,)	22 38
PENNSYLVANIA.—Philadelphia, Mantua ch. s. s.	10 00
OHIO.—Walnut Hills, Lane sem. ch. s. s. "Madura Circle," 66; Warren, pres. s. s. for Madura, 25;	91 00
ILLINOIS.—Chicago, 1st pres. s. s. wh. cons. ALICE L. BARNARD and H. M. 100; Illinois St. mission sch. 25; Nellie Dutcher, Minnie Stephens, Lulu and Nellie Boynton, proceeds of Fair, 10; Lockport, s. s. 3,50; Roscoe, s. s. for Madura, 11;	149 50
INDIANA.—Gilead, s. a.	2 70
MICHIGAN.—Leroy, s. a.	5 00
WISCONSIN.—Berlin, Pres. s. s. 2,50; Jefferson, s. s. 1,15;	3 65
CALIFORNIA.—Grass Valley, s. a.	44 13
CANADA.—Point St. Charles, St. Matthew's ch.	4 70
	530 24

Donations received in November,	19,999 06
Legacies,	2,626 89

222,625 97

222-TOTAL from September 1st, 1864, to November 30th, 1864,	\$76,572 77
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